

The Methodist Magazine.

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DIVINITY.

From the Wesleyan Methodist Magazine.

PASTORAL DUTIES :

A CHARGE,

ADDRESSED TO TWENTY-EIGHT YOUNG PREACHERS, ON THEIR ADMISSION INTO FULL CONNEXION WITH THE METHODIST CONFERENCE, ON TUESDAY, AUGUST 1ST, 1826, IN BRUNSWICK CHAPEL, LIVERPOOL :

BY THE REV. JOSEPH ENTWISLE.

Published by request of the Conference.

My dear brethren, you are all here present before God and this congregation, on an occasion solemn and important. I doubt not you are duly sensible of it.

According to the usages of our connexion, I am providentially called to address you. The performance of this duty is attended with peculiar associations in my own mind. I recollect, at this moment, the solemn hour in the year 1791, when I was in your situation ; and I deeply feel that the "vows of God," made on that day, are now "upon me." I recollect, too, many brethren, whose names and persons are familiar to my mind, who were admitted into full connexion with the conference at the same time : "some are fallen asleep ;" but others "remain," and are present "this day."

The fathers who preceded us in the work of God, with very few exceptions, are gone to their reward : and a great number of promising young men have also been raised up, who soon finished their labours and entered into rest. Some of them shone as stars of the first magnitude ; but, alas ! they soon disappeared. Men are apt to call such early removals premature : but God's "thoughts are not our thoughts, nor his ways our ways." We thank God, that so many are yet strong and willing to labour ; and that we see with our eyes a succession of faithful men, year after year, in whom dwells the same "unfeigned faith which dwelt" in their predecessors.

Now, my beloved brethren, you are recognised as fellow labourers in the vineyard of our Lord ; and, if spared, are to succeed those who are your seniors. You give notice to many of us who have been long employed in the blessed work of the ministry, to which you are now fully admitted, that we must, ere long, finish our labours. "One generation passeth away, and another generation cometh." How many of our dear brethren have been called away from us during the last twelve months ! May we also be ready, that whenever our Lord may call us to give an account of ourselves unto him, it may be with joy and not with grief !

VOL. X. August, 1827.

30

You have already, my brethren, passed through various examinations. You have been tried and approved. You have made a good confession before many witnesses. You have entered into solemn engagements before your brethren, before this congregation, and before God ! And so far as your brethren in the ministry are concerned, they have received you as a part of their body ; and have solemnly committed to you the right to exercise, in connexion with them, that ministry which they have received of the Lord Jesus. To each of you therefore, let me apply the words of the holy apostle, 1 Tim. vi, 13, 14 : "I give thee charge in the sight of God who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession ; that thou keep this commandment without spot, unrebukable until the appearing of our Lord Jesus Christ." And let me impress upon your minds, with an especial regard to your office and calling in the Methodist connexion, "Oh Timothy, keep that which is committed to thy trust."

1. It is not my intention to tire you and this congregation by a long address. However, allow me, in the first place, to call your serious attention to that which is committed to your trust.

The sacred deposit committed to you includes several important particulars : 1. *Doctrines*.—Abide in the truth. There is danger of degeneracy in doctrine. Facts, in former times, have furnished awful proofs of this.

I cannot, on this occasion, enter into a detail of all the doctrines of the gospel, which form that system of truth that you are called to maintain and defend,—to explain, illustrate, and enforce. It may suffice to say, they are comprehended under the following general heads,—The nature and perfections of God,—The persons of the Holy Trinity,—The Godhead and manhood of Christ,—His mediatorial character, and offices, and work,—The primitive and present state of man,—The way to obtain the divine favour,—The pardon of sin, adoption into the family of God, inward and outward holiness,—and, The necessity of a steady perseverance in faith and holiness to the end, in order to final salvation. To which may be added those doctrines that relate to the immortality of the soul, the resurrection of the body, and the eternal happiness of the righteous, and the eternal misery of the wicked.

Time will not admit of a discussion, proof, and illustration of these topics ; nor is it necessary. Yet, my dear brethren, permit me to press on your attention, the immense importance of dwelling chiefly on those leading truths, for which our fathers have been zealous, even to a proverb ; and which, accompanied by a divine influence and power, have been so highly honoured of God. Those truths afford full scope for the exercise of your understandings and your zeal. You need not leave them for the sake of variety in your sermons, or dread the imputation of being common place

preachers. These are, the present awful state of fallen man ; the full atonement for sin made by Jesus Christ for every man ; (never forget Calvary !) the influences of the Holy Spirit ; the direct testimony of the same Spirit with our spirit, that we are the children of God ; present salvation ; full salvation from inward evil, attainable in this life. These subjects will never be exhausted. Without any new truth, (for in fact there is no such thing,) you may have constant variety. Out of this treasury you may be well furnished. Let your minds intensely fix on them ; and your " hearts will burn within you " while you meditate on them, and while you speak of them to the people, Luke xxiv, 32.

2. Another thing committed to your trust, is experimental religion. Knowledge without experience, that is, practical proof of the truth and efficacy of Christian doctrines, will avail nothing. Remember, since God made us a people, we have laid great stress on religious feeling.

I am aware that some good men think we have insisted too much on the necessity and importance of religious feelings : and that we have neglected the religious instruction of our people. We ought to pay so much regard to the fears of our Christian brethren of other denominations, as to be induced to insist equally on knowledge and feeling in religion. Light and heat should always be combined.

Some men are entirely opposed to all ardent emotions in religion ; and stigmatize as enthusiasts, all who contend for lively inward feelings. It is allowed that we may and ought to feel on other subjects :—on subjects of trade, politics, science, &c : and friendship without feeling is also allowed to be an absurdity. Even so is religion without feeling.

Never be afraid of avowing your sentiments on this subject. Meditate deeply, and pray much, that you may be prepared to show what are those religious feelings, which form what we denominate experimental religion, and are found in some degree in all who are new creatures in Christ Jesus. Feelings of humiliation and godly sorrow, connected with the knowledge of our sinful, guilty, miserable state by nature and practice ; feelings of confidence in God for pardon, acceptance, adoption, holiness, and eternal life through Jesus Christ. Such feelings of love as are described by St. John : " We love him because he first loved us," 1 John iv, 18 ; and, 1 John iii, 14, " We know that we have passed from death unto life, because we love the brethren." To which may be added an inexpressible abhorrence of sin, and desire for holiness, rising higher and higher in proportion to our increase in the knowledge and love of God, and joy unspeakable and full of glory, arising from a sense of present pardon, and the hope of and future eternal felicity in the enjoyment of God.

Be zealously affected in this " good thing." Consider, it is of

the utmost importance to yourselves to keep in exercise lively religious feeling, and your usefulness very much depends upon your promoting it in others.

3. You are also entrusted with the doctrine which points out the connexion between Christian knowledge, experience, and practice. "These things," saith the apostle, Tit. iii, 8, "I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works." "Put them in mind that they be ready to every good work." That readiness to every good work implies, knowledge of duty, approbation of it, and power to perform it. Urge these as the natural products of inward religion. "A good man, out of the good treasure of the heart, bringeth forth good things," Matt. xii, 35. These are evidences of the genuineness and vigour of faith. "Show me thy faith without thy works, and I will show thee my faith by my works," James ii, 18.

My brethren, be examples to the flock of God in your readiness to every good work ; and labour diligently to build up others on their most holy faith. Let your piety be proportioned to your character and situation in the church of Christ, and to your peculiar advantages. Exemplify a practical regard to the truths you teach, and the duties you inculcate, "that all may see the doctrine which they hear."

4. One thing more is included in the trust committed to you : the exercise of godly discipline ; on which the order, harmony, peace, and prosperity of a Christian community greatly depend.

Such a godly discipline exists among us, as when attended to and exercised conscientiously, and in meekness and love, never fails to promote vital and practical religion. Let me impress on your minds the vast importance of this discipline. This is an essential part of the deposit committed to your trust. What have been denominated the peculiarities of the Methodist discipline must not be conceded, nor suffered to relax.

Such, my beloved brethren, is the invaluable treasure committed to your trust ; Christian doctrine, experimental religion, practical piety, and godly discipline. "Oh Timothy, keep that which is committed to thy trust !" Retain the doctrines committed to you in their purity, and preach them in their primitive simplicity. Beware of refinements, even in phraseology, to suit the taste of speculative persons. Earnestly urge the necessity and importance of lively, vigorous, fervent, growing piety ; and strenuously, yet mildly, enforce Christian discipline.

(To be concluded in our next.)

BIOGRAPHY.

MEMOIR OF MRS. SARAH H. WEIM.

To the Editors of the Methodist Magazine, dated George Town, S. C. April 26, 1827.

DEAR BRETHREN,—The following short and imperfect outline of the life and closing scene of my late amiable partner, I send you for insertion in the Methodist Magazine. I prefer the Magazine as the place to record the memory of one so dear to my heart.

I am your afflicted and sorrowing brother in Jesus Christ,

THOMAS L. WEIM.

SARAH HARRIET, the fourth daughter of Alexander and Catharine M'Farlane, was born June 4, 1803, in the city of Charleston, South Carolina.

She was early placed at school, and made rapid progress in acquiring the rudiments of an English education. From a child she manifested a sprightly and discriminating mind. When she was taken from school, she was as ready in parsing any sentence in English as her teacher; and was often put to hear other scholars recite their lessons. She was one of the best of readers—clear and distinct, and delighted much in the exercise.

Her father dying shortly after her birth, and leaving his family to depend upon their own activity and industry for a support, her mother, partly from necessity, and partly from a sense of its value, brought up her daughter in the habit of industry. Sarah was therefore taken from school in her twelfth or thirteenth year, and placed at the needle. In this laudable and profitable way of life she grew up. And having access to a tolerably good library, she continued to increase her store of useful knowledge as she had opportunity. I have often heard her speak of the custom which her mother established in her family, of one reading to the others while they were engaged with their needles. She spoke of this in terms of highest approbation, as a custom from which she derived great advantage. In this way she heard most of Josephus' works read, and many other valuable books.

Her mind was early impressed with the vanity of this world's riches, and honours, its pleasures and enjoyments. And being early initiated into the doctrines and duties of the Christian religion as they are taught in the Methodist E. church, and accustomed to attend regularly to all the public and private means of grace, she was prepared and *disposed* to renounce sin, and the pomps and vanities of this world, and follow her meek and lowly Saviour. Though she did not make a public profession of religion as early in life as some do, yet she always had a sacred respect for it, and was as regular an attendant on the public worship of God, as if she indeed had passed from death unto life. This might have been expected from her having been brought up as she was, "in the discipline and admonition of the Lord."

In the year 1819, at a camp meeting in a neighbouring circuit, she experienced the pardon of her sins and was enabled to rejoice in God her Saviour. She now attached herself to the church, and walked before God in the way of all Christian duty. From this time until I became acquainted with her, in 1823, she moved on as the sun, steadily in her heavenly course. In addition to the accustomed duties of religion, she attended most strictly and actively to the duties of a teacher in the Sunday school, for more than four years. I have often heard her speak of the pleasure which this truly Christian employment gave her.

I had formed an exalted opinion of her, before I became personally acquainted with her. And after an intimate acquaintance, this opinion became more exalted still. I thought from all that I had learned of her character and dispositions, she would be a suitable companion for me, as an itinerant preacher. Having taken counsel and asked divine direction in this most weighty matter, on the 19th of Nov. 1823, we were solemnly united in marriage. I shall ever have the greatest cause to bless God that he permitted me to be joined to such a woman. It was her daily study to render me happy—to soothe my sorrows and make my burdens light. And for this work she was admirably qualified; possessing by nature a warm and tender heart, and being gifted with much prudence and caution.

From the first, she took a deep interest in the vocation where-with I was called. She studied and counselled, she prayed and laboured to make me a useful minister of the gospel. Her own happiness seemed to be identified with this. Have some ministers of the gospel to experience the opposition of a wife! I thank God, my late partner was so far from being any hindrance to me, that she was of more real service to me in the ministry, than any other person living; nay, I may say, than all others taken together. And in this one particular, with others, consists my great loss. On the 27th of August, 1824, our first child was born. In mercy the Lord raised her up, though she was exceedingly low for five weeks. After her recovery, she was more given to God and devoted to his service than before, believing that he in goodness had delivered her from death. It pleased God to call our child to him in the spring of 1826. Early in the winter preceding my own health failed. And shortly after the failure of my health, our child became sick, and lingered for months. Here was much to try the feelings and health of a wife and mother. I can never forget with what untiring and affectionate attention she plied herself to nursing. But when the dear babe was gone, she bowed with patient submission to God, and was somewhat comforted at the prospect of my health being restored. But early in August following I was taken down of the inflammatory bilious fever, which had well nigh terminated my earthly career. While I was expecting

death for three days and nights, it is easier to conceive than to express, the anguish of heart and severe trial of faith which she underwent. In these trying scenes, she exemplified all the amiable qualities of a Christian and an affectionate wife.

About the 15th of September, just as I was able to get about a little, she had an attack of chills and fever, from the effects of which she never entirely recovered. This affliction produced a state of debility too great for her to survive her approaching trial. Early in November we came from the upper country to Charleston. While I was absent attending our late conference in Augusta, she was delivered of her second child. I arrived home a few days after, and found her doing well; and flattered myself that I should soon be able to go on to my station and take her with me. But God's ways were not as my ways. From the tenth day of her confinement, she continued gradually to grow worse and sink, until the evening of the 7th of February, 1827, when she fell asleep in Jesus, without a struggle or a groan. We had just risen from our knees in commending her soul and body to God. With an eager and afflicted heart I stood watching her last breath; but it was so much like a sweet sleep, that I could scarcely tell when she ceased to breathe. She *slept*—she *slept in Jesus*. And never was her countenance more pleasant and collected.

For the three last days of her life she could talk but little. But strove to the utmost to speak. The third day before her death she talked more or less through the day and night, and mostly to herself in a low tone. She frequently quoted particular passages of Scripture on this day. At one time her mother heard her attempt to repeat that beautiful and consoling passage, 2 Cor. v, 1, "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." After making an attempt, and only being able to pronounce part of it, she was silent a moment or two; and then, in an emphatic manner peculiar to herself when she was deeply impressed with what she was uttering, she said "*I know—I know*"—and could say no more. It is evident she was applying the passage to her own case. These, with something she indistinctly said about *faith* and *patience*, were her last words. She often entreated me to pray for her during her illness, constantly affirming she was impressed that she should die.

About seven days before her death, while alone with her, she requested me to make the door fast, and kneel by her and pray for her in a tone just loud enough for her to hear me. She folded her hands across her breast, and while I was engaged in prayer, she was in the most deep agony—praying that God might prepare her for himself, when he should take her. She continued engaged with streaming eyes, for some time after I had ceased, saying, "*Thy will be done—thy will be done.*"

Thus lived and died Sarah Harriet Weim, aged *twenty three years, eight months, and three days*.

Her constitution was slender and delicate. Her person was neat and prepossessing. She possessed a mind naturally clear and strong, of a discriminating and independent character. Her temperament was warm and quick. She had the happy disposition of forgiving and forgetting injuries; and if she had spoken or acted unadvisedly, she with the utmost readiness, ingenuously made confession and asked forgiveness. Her habit was rather retiring. For she was disgusted with the pride and vanity of the world. She had a taste for mental improvement; but most of her reading was confined to books which treated of religion. It was her daily practice to read some part of the sacred Scriptures, and to continue a regular course of reading through the Bible. She was unremitting and regular in her private devotions. From the clear and convicting view which she had of her total depravity by nature, and of the holiness of God, and the purity of his law, she always had a godly jealousy over her heart, and was afraid of expressing herself too confidently in regard to her meetness for heaven. Yet she was a firm believer in Jesus Christ, and had from time to time, more or less joy and peace. She was one of those Christians, who enjoy more vital godliness than she was willing to profess to others. This was manifested to those who were intimately acquainted with her, and enjoyed her confidential correspondence.

In every relation of life which she sustained she acquitted herself in a manner highly honourable to her sex.

In her death we have much to console us. We are assured from her unspotted and devout life, as a Christian, as well as from the frame of mind which she evinced on a sick and dying bed, that she is with her Saviour. As she lived in the Lord, so she died in him, and "shall ever be with the Lord." And we know, for it is written in God's word, she shall rise again "*to everlasting life*." We sorrow not as others who have *no hope*. For "*them also which sleep in Jesus will God bring with him*."

MISCELLANEOUS.

ARMINIANISM.

"*Arminianism* is a system founded in ignorance, supported by pride, and will end in delusion; for it is begun by a fallen sinner '*dead in trespasses and sins*,' stipulating terms and conditions, in order to obtain his own justification; it is carried on by the power of his own free will and faithfulness,

and it is finished by the merit of his own good works, procuring him justification before God and his title to *everlasting life*. This system is utterly opposed to the gospel of a free salvation, calculated to nourish human pride, and derogatory to the glory of the Saviour." E.

While we were, with no little pleasure, reading some accounts of the extension of the Redeemer's kingdom, "The Magazine of the Reformed Dutch Church," containing the above article, was put into our hand, the perusal of which excited a thrill of astonishment and joy. *Astonishment*, that statements so contrary to truth should be uttered with such boldness, and that too, at a time when their falsity might be so easily detected: *joy*, that if we had enemies capable of such assaults, we were glad to know them; for we have good reason to think we, the Methodists, were the object of this severe critique—and while such were the views and feelings respecting us, we were willing they should be expressed, as we thus should have an opportunity to exhibit them to the gaze and execration of the Christian world.

These were some of our first sensations and thoughts. On more mature reflection, however, thoughts somewhat different occupied our mind. We could but be grieved that any Christian editor should suffer himself to be so far imposed upon by the illusions of error, or so influenced by party prejudice, as to attempt to asperse the character of another Christian denomination by so glaring a misrepresentation. Could an apology be found in his ignorance, we would gladly do it. Indeed, this is the best we can find, for we are unwilling to impute so foul a motive, to a man clothed with the sacerdotal robe, and while writing professedly in defence of Christianity, as to suppose him capable of wilful misrepresentation.

In the mean time it was suggested, What will the infidel say? See how these Christians *hate* one another? Where is that mildness and forbearance, that sacred re-

gard to truth, and that peculiarly excellent principle of Christianity which recognises brotherly love as its leading feature, and that golden precept which commands us to do to others as we would they should do unto us? We therefore feared that another prop would be furnished to support his unbelief, by such ungenerous remarks. Knowing, also, something of our own weakness, we almost trembled at the thought of engaging an antagonist armed with such a panoply; lest we might be tempted too far, and be led to "render railing for railing," and thus unintentionally contribute to strengthen the cause of unbelief. These reflections caused us to demur, and for a moment threw us into some perplexities—until a ray of light from the eternal Throne, dissipated the momentary gloom, and removed the rising doubts, by the application of the following text: "Rebuke them sharply, that they may be sound in the faith." Sound in the faith! Does an *Arminian* have the temerity to talk about rebuking others to make them sound in the faith! They, whose system is "rottenness itself," which is "founded in ignorance, and supported by pride," pretend to call in question the orthodoxy of others! What presumption this!

We beg our readers to be patient. They shall have a fair hearing of the case, and then they shall have the privilege of deciding for themselves, whether Arminianism be that frightful monster, which they have been taught to believe it is. For the information of Dr. Brownlee, and all others who may be misinformed in respect to the distinctive character of Arminius and his doctrine, or of Methodism thus stabbed through the sides of Arminianism, we will

present them with a short and impartial view of him, and of what he taught. We say for their information—for we prefer imputing their misstatements to ignorance rather than to wilful perversion, hoping that when light is afforded them, they will not shut their eyes against it, “because their deeds,” in this respect, “have been evil.” Whether “Arminianism be founded in ignorance” or not, it is manifest that the above assertions of the Dutch Reformed Magazine, are either “founded in ignorance,” or in something much worse; and it is at perfect liberty to choose whichever horn of the dilemma it likes best.

We shall consider the charges contained in the article before us, piece by piece.

1. *Arminianism*. This is a very convenient term of reproach, in consequence of the loose and undefined manner in which it has been used by modern theological writers, whenever they wish to avoid a direct attack upon Methodism, or upon the Protestant Episcopal church, and in the mean time reserve to themselves a sort of retreat when hard pushed to maintain their ground. Indeed men have been in the habit of associating with Arminianism almost any and every thing that is heterodox in religion, in consequence of either the “ignorance or pride” of those whose interest it has been to hide its true

character. It has been confounded with Arianism, Pelagianism, Semi-Pelagianism, and even Socinianism. Yes, Dr. Magee in his treatise on the atonement, has had the temerity and injustice to accuse Mr. Wesley himself of being a Socinian, as unfounded an accusation as it would be to charge blasphemy upon the Son of God. And every contemptible scribbler, whose only safeguard from public exposure, is his ignorance and petulency, who has received a bias against the truth from those who ought to have taught him better, has echoed the slander, until his mind has become so deluded as to believe what he utters to be the truth. For the doctrine we believe, we shall hold ourselves responsible, and shall never shrink from the task of defending it when assailed; and we shall be equally ready to deny and repel any false charges which may be heaped upon us, by those who see fit to enlist in so dishonourable a warfare. Truth seeks no shelter, needs no disguise, is fearless of all assaults, and will not suffer itself to be defamed with impunity.

That our readers may be able to judge for themselves, how far Arminianism is deserving of the severe censure passed upon it, in the article under consideration, we present them the following, made ready to our hands, which we borrow from the “Wesleyan Methodist Magazine.”

The Works of JAMES ARMINIUS, D. D., formerly professor of divinity in the university of Leyden. Translated from the Latin. To which are added, BRANDT'S Life of the Author, with considerable augmentations; numerous extracts from his private letters; a copious and authentic account of the synod of Dort and its proceedings; and several interesting notices of the progress of his theological opinions in Great Britain and on the continent. By JAMES NICHOLS, author of “Calvinism and Arminianism compared in their Principles and Tendency.” Vol. first. 8vo. pp. 306.

The publication of the fourth part of the works of ARMINIUS, makes up the first volume of the

writings of this illustrious divine, and is an important step to the completion of a translation long

called for, both by the excellence of the pieces left to posterity by the great leader of the Dutch Remonstrants, and by that general misinformation which has prevailed in this country, as to his real sentiments. This thick and closely printed volume, of more than 800 pages,—which abounds, in notes and appendices, equally illustrative of the text of the author, of the eventful history of the times, and of much contemporary biography, and in which the translator discovers his characteristic industry, research, and reading,—contains the Life of ARMINIUS, his orations, the celebrated declaration of his sentiments on predestination, &c, and a part of his apology. Nearly one half of it is occupied with the life; and it is chiefly to this very valuable and interesting piece of biography that we shall at present confine our remarks and extracts; as sufficient opportunity will be afforded us, by the publication of the subsequent volumes, to bring under the notice of our readers those theological tracts which the works at large comprise.

The publication of the writings of ARMINIUS, in an English dress, is a valuable addition to the theological literature of the country, and was long a desideratum. How many persons have ranked themselves in the Arminian school, who knew scarcely any thing of the views of the leader under whom they had ranged themselves, except that he was an Anti-Calvinist? How many Calvinists, on the other hand, either dealing out slanders invented by the enemies of this eminent man, handed down by writers of the Calvinistic school from age to age, or speaking from mere prejudice and passion, have connected Arminianism with the Pelagian heresy; and have involved in indis-

criminate censure, a system of which they knew nothing, with one which ARMINIUS himself would have condemned as loudly as they! We might be the more surprised at this, did we not know, that within living memory, MR. WESLEY,—the great reviver of some of the leading principles of Arminianism, as held by ARMINIUS, the man who in modern times in this country, like ARMINIUS in Holland, drove away, by sound scriptural argument, the clouds which the darkening metaphysics of CALVIN had thrown upon the glory of the moral character of God, without impairing any of those great and vital truths of the gospel which CALVIN had connected with his system,—was treated by the zealots for predestination in precisely the same manner, and made the subject of similar misrepresentations. “Legalist,” “Pharisee,” “Workmonger,” “Pelagian,” were as frequent phrases of crimination with the English as with the Dutch Calvinists; and were hurled against the founder of Methodism with as much fury as against ARMINIUS himself; though, happily political power was wanting to render them more than empty fulminations. Among this class of our fellow Christians, whose reading and observation have been either limited by opportunity or by prejudice, the same notions of ARMINIUS and of MR. WESLEY prevail to this day; and none can scarcely be considered as orthodox in their opinions on original sin, the atonement, and justification, who have abjured the absolute decrees, and unconditional election.

There is another and a more interesting parallel between MR. WESLEY and the Leyden professor, than their common share of calumny from Predestinarian zeal-

ots. To ARMINIUS was assigned by Providence, the task of arresting the march of *Calvinism proper*; which, a little before his time, was making destructive progress among the Reformed churches; and of showing primitive Christianity in its great and practical doctrines of atonement, and personal regeneration, in connexion with God's universal love to man, in CHRIST JESUS our LORD. To MR. WESLEY, and his great coadjutor MR. FLETCHER, was assigned the work of reviving the doctrines of faith, regeneration, and divine influence, in a church whose members had departed from its own doctrines into Pelagianism; and, at the same time, of rescuing those doctrines from their unnatural alliance with Calvinism, into which in this country, they had for a long period generally fallen: thus preparing the minds of men for their better reception, when disconnected from an association, with which, by the ignorance of many, and the art of others, they had been almost identified. ARMINIUS's labours, though not in their effects to be compared with those of MR. WESLEY, were of high importance. They preserved many of the Lutheran churches from the tide of Supralapsarianism, and its constant concomitant, Antinomianism. They moderated even Calvinism in many places, and gave better countenance and courage to the Sublapsarian scheme; which, though logically, perhaps, not much to be preferred to that of CALVIN, is at least not so revolting, and does not impose the same necessity upon men of cultivating that hardihood which glories in extremes, and laughs at moderation: they gave rise incidentally, to a still milder modification of the doctrine of the decrees, known in this country by the name of Baxte-

rianism, in which homage is, at least in *words*, paid to the justice, truth, and benevolence of God: they have also left on record in the beautiful, learned, eloquent, and above all these, the scriptural system of theology, furnished by the writings of ARMINIUS, how truly man may be proved totally and hereditarily corrupt, without converting him into a machine, or a devil; how fully secured, in the scheme of the redemption of man by JESUS CHRIST, is the divine glory, without making the ALMIGHTY partial, wilful, and unjust; how much the SPIRIT's operation in man is enhanced and glorified by the doctrine of the freedom of the human will, in connexion with that of its assistance by divine grace; with how much lustre the doctrine of justification by faith in CHRIST, shines, when offered to the assisted choice of all mankind, instead of being confined to the forced acceptance of a few; how the doctrine of election, when it is made conditional on faith foreseen, harmonizes with the wisdom, holiness, and goodness of God, among a race of beings to all of whom faith was made possible; and how reprobation harmonizes with justice, when it has a reason, not in arbitrary will, the sovereignty of a Pasha, but in the principles of a *righteous* government. Such were the effects of the labours of ARMINIUS. MR. WESLEY was a more active man. ARMINIUS had the professor's chair, MR. WESLEY the pulpit. ARMINIUS was conducted to the retirement of a college, from a parish church; MR. WESLEY escaped from the quiet of academic groves, into "the field, the world." The adjustment of doctrine, and the balancing of controversies, was the duty of the professor of systematic

theology, in a controversial age : **MR. WESLEY** was a preacher, eminently and emphatically so ; an evangelist with a large commission, whose first business was with the hearts of men, and with the practical application of the fundamental truths of the New Testament. It was the unhappy bearing of Calvinism, in its Antinomian form, upon vital and practical religion, which he observed in the course of his labours ; the religious *death* that it spread through whole districts in this country ; and its withering influence upon the revived verdure, which, by the blessing of God, had appeared in others, that chiefly rendered **MR. WESLEY** a controversialist. When he took up the pen, he pursued the error through all its devious windings ; and having left that part of his calling to be completed by **MR. FLETCHER**, he pursued his course in publishing God's everlasting universal love to man ; offering a free and full salvation, through the mercy of God in **CHRIST**, to all mankind ; and he left in tens of thousands of living witnesses, the lofty proof, that the vital, quickening, saving energy of Christianity, was not in the doctrines of grace, so called, when associated with the dogmas of the Genevan divinity ; but that they could operate in the full play of power and subduing influence, when those dogmas were not only disregarded, but branded as gross and culpable corruptions of the gospel. It is not surely for Calvinism to say, after such a demonstration, as it has often done, with no little complacency, " The temple of the LORD, the temple of the LORD, are these."

ARMINIUS and the founder of Methodism, were strikingly alike in the charity which they cultivated towards those whose views they

most firmly opposed ; and we wish to imitate, and to be examples of the same spirit. We are certainly not disposed to place the points which distinguish the Arminian from the Calvinistic system, in any of its modifications, in the rank of fundamentals : and the fact of conversions from sin to holiness, and from death to life, being wrought by God's blessing upon the labours of divines and preachers of each class, shows that he employs that truth in which they agree, rather than the points in which they differ, as the instrument of conveying salvation to man. The manner and the force of that common truth will, however, often derive its emphasis, and effectual mode of statement, from the other truths in the system with which it is connected ; and that emphasis, mode, or peculiar aspect, may be among those means which are employed for good by the HOLY SPIRIT. For this and many other reasons, we do not think the differences, therefore, unimportant ; and though we speak it in perfect kindness, and on the sole principle of giving our testimony to the truth, as far as we have full persuasion of what is truth, we regard Calvinism as a very mischievous corruption of Christianity ; and must therefore honour such men as **ARMINIUS**, and all others who, like him, could clearly discriminate between Calvinism and the gospel ; and who instead of injuring the latter in the contest, like many, have presented it more bright and glorious, more in the freshness and splendour of its first burst upon our world, by dissipating the vapours which scholastic theology threw around it in the middle ages, and the sophistries of that corrupt pagan philosophy which imbued the early thoughts of **AUGUSTINE**, and which

he brought into the Christian Church.

Calvinism, we know, is often complimented with having been the depositary of the great truths of vital Christianity: but, were that the fact, it would not follow, that Calvinism is not a corruption; or, that it is really inimical to the full meaning and development of great truths themselves. But the fact itself may be questioned. Calvinism has been seen in connexion with such truths; but it has no claim to be considered their depositary in any age. As to antiquity, DR HEYLIN has justly observed, that "If TERTULLIAN's rule be good, that those opinions have most truth which have most authentic antiquity, (*id verum est, quod primum*, as his own words are,) the truth must certainly run most clearly in that part of the controversy which has least in it of the Zuinglian or Calvinian doctrines." We have in the writings of the earliest fathers, a frequent recurrence of the term elect, and frequent mention of predestination, as in the New Testament; but the election spoken of by all, was conditional, and, therefore, just the reverse of that of CALVIN. All men, without exception, are considered by them as included in the mercies of the new covenant. Into the Roman and Greek churches, more restricted views of the extent of CHRIST's death were at length introduced; but they were rather tolerated than acknowledged; and were regarded as exceptions from the common doctrine, introduced and maintained by the influence of the names of AUGUSTINE and some of the schoolmen; whose services to the cause of error, in other respects, commended them highly to the Romish church in particular: for she owed to ST.

AUGUSTINE the doctrine of the lawfulness of persecution, in matters of religion; and the schoolmen, if not the profitable doctrine, yet the philosophic defence, of transubstantiation. In both churches, however, the views of AUGUSTINE were entertained only by the minority, and formed no barrier among any against that common corruption of doctrine which in each of them prevailed more and more in every age. But neither were the opinions of ST. AUGUSTINE, when deduced from his writings collated with each other, nor yet those of AQUINAS, SCOTUS, and others of the leading schoolmen, the opinions which were afterwards taught by CALVIN, and which prevailed so largely in Holland, and in several other parts of Protestant Christendom. They were in accordance rather with the system which has been called Baxterian, in this country; or with the mildest form of Sublapsarianism. They made the number of the elect to be fixed and determinate; but allowed that God gave to the non-elect sufficient aid for their salvation; though none of them would be saved. This doctrine, modified as it was with these saving clauses, was, however, firmly opposed in that day; it was the cause of warm disputes between the Dominicans and Franciscans in the Romish church; and ST. AUGUSTINE himself was not spared. He was charged with introducing opinions not heard of in the church before his time; his notions on these subjects were branded as extravagances, into which his headlong mind, which was always prone to passionate extremes, was transported in his contest with PELAGIUS. LUTHER brought the dogmas of AUGUSTINE into the reformation; but his views moderated in the latter part of his

life. MELANCTHON was the advocate of conditional election ; in the belief of which many of the Lutheran churches settled. CALVIN's scheme had no prototype at all, except in the profane dreams of those occasionally bold and hardy metaphysical theologians and heretics, who made God the author of sin, but who were put down by universal abhorrence, throughout the churches of CHRIST in primitive times. He imposed on ADAM a necessity of falling ; and made it to be the very end of the creation of the human race, that God might show his mercy, or rather his mere will, in electing some of of them, without respect to their faith or obedience, unto eternal life ; and his justice, in rejecting all the rest, and punishing them for unavoidable transgressions. This was the abominable dogma which was taught by CALVIN and BEZA in Geneva ; and, though boldly and well opposed by the learned and persecuted CASTELLIO, in the same city, spread wherever the discipline of the Genevan church prevailed, in France, Scotland, among the Presbyterians of England ; and, in many places, as in part of Holland, it displaced Lutheranism, which the United Provinces had embraced at the commencement of the reformation. But in none of the ages referred to, was this theory, in any sense, as has been pretended, an exclusive depositary of the vital and essential doctrines of salvation ; nor had the elder and more mitigated theories of AUGUSTINE and the schoolmen that honour. The writings of the fathers before AUGUSTINE, are surely as rich a treasure of evangelical truth, as those of the Bishop of Hippo ; and that with more of the simplicity of the gospel, and fewer inconsistencies.

The schoolmen will not be resorted to, as scribes " well instructed in the kingdom of God ;" the Dominicans were not more free from the doctrine of merit, and the efficacy of sacraments, *per se*, than the Franciscans ; MELANCTHON had views as clear of the work of God in the soul as LUTHER ; the Lutheran church held the leading doctrines of personal religion and salvation, as fully and consistently as the Genevan churches ; and the same blessed truths are as fully embodied in the Melancthonian Liturgy of the church of England, as in the purely Calvinistic formularies of the church of Scotland ; and with this advantage, that without the least tendency to Pelagianism they are there preserved from the desecration of the Antinomian heresy.

We know no period in the church, when evangelical truth was indebted to Calvinism for its preservation ; none, in which that truth was not accessible without this impure mixture ; and none where it has not done practical mischief, just in proportion as it has been preached. It has only proved innoxious, when, as in the present day, its advocates have been content generally to keep it out of the public sight, and to preach and write without adverting to it.

But it is time for us to approach the Life of ARMINIUS, presented to us in this volume. Of this, MR. NICHOLS has made the oration of BERTIUS, delivered in the great hall of the university of Leyden, after the celebration of ARMINIUS's obsequies, the basis : and by adding numerous appendices illustrative of the events, characters, and circumstances adverted to in the narrative has given us a most copious and lively view not only of the life, but of the times of a man,

whose name some of the greatest geniuses, and most profound scholars, were, immediately upon his death, not ashamed to bear; and from whose writings, few comparatively as they are, the most powerful arguments are to be drawn against the doctrine, which, as to the greater part of the human race, makes the cross of CHRIST of none effect, and for the simplicity of the gospel, gives us only the subtle and perplexing sophistries of the schools. It was no small praise to ARMINIUS that he was accounted a great man, in an age of great men; in an age too, when Holland, his country, so seldom of late years associated with literature, either sacred or profane, led the opinions of mankind, in criticism, theology, and jurisprudence.

The theological education of ARMINIUS was, however, Calvinistic: for after he had so distinguished himself at the university of Leyden, as to awaken the highest expectations of his future eminence, he was sent in 1582, at the sole expense of the senate of Amsterdam, for his further improvement, to the university of Geneva; where the celebrated BEZA taught the system of his master, CALVIN, with great learning and most influential eloquence; and whom ARMINIUS so much admired, that he resolved, at least as far as manner was concerned, to take him for his model. Upon the close of his highly creditable academic course, and his entrance on the ministry, he appears to have been Calvinistically orthodox, notwithstanding the many proofs he had given of an independent mind in the pursuit of truth. As a preacher, he attained great eminence, and powerfully commanded attention, for the eloquence, solidity, and learning of

his discourses; which were also characterized by the two indispensable qualifications of good preaching,—simplicity of style, and earnestness of manner. The following is BERTIUS's eulogy on his pulpit excellences:—

“There was in him a certain incredible gravity, softened down by a cheerful amenity: his voice was rather weak, yet sweet, harmonious, and piercing; and his powers of persuasion were most admirable. If any subject was to be displayed to great effect, in all its native adorning, ARMINIUS disposed of it in such a manner as in no instance to overstep the truth. If any doctrine was to be taught, he enforced it with perspicuity; and if he had to discuss any topic in an argumentative style, he treated it with clearness. The melodious flexibility of his voice could be so accommodated to different subjects and occasions, as to seem to have its origin in them, and to receive from them the tone and impression which it ought then to take. He disdained to employ any rhetorical flourishes, and made no use of the honeyed sweets collected for this purpose from the Greeks; either because his nature was abhorrent to such accompaniments, or because he thought it a degradation to the majesty of divine things, to admit into the discussion of them these false ornaments and adscititious finery, when naked truth is of itself sufficient for its own defence. Yet the persuasion which he employed was rendered so efficacious, by the force and weight of his arguments, the importance of his sentiments, and by the authority of the Scriptures which he adduced, that no man ever listened to him who did not confess himself to be greatly moved. Many people, therefore, styled him ‘The file of truth;’ some called him ‘A touchstone for the trial of men of genius,’ and others, ‘A razor to cut down the budding errors of the age;’ and it was generally believed that nothing could be discovered in religion or sacred theology, which ARMINIUS had not found out and understood. Even the ministers and preachers of that city, the whole of them learned and eloquent men, rendered homage to his erudition, by ingenuously acknowledging that every time when they en-

joyed the privilege of sitting under his ministry they derived the greatest profit from his sermons."

It is probable, however, that ARMINIUS had hitherto implicitly followed his early Calvinistic tutors, and that he had scarcely thought, while at Geneva, of questioning the authority of BEZA. On the other hand, it is equally probable, that the Calvinian system, in those points in which it differed from Lutheranism and the Sublapsarianism which then largely prevailed in Holland, had been but generally and vaguely admitted into his mind, and more in the form of prejudice, than of discriminating belief. This may be inferred both from circumstances and from his years; his youth, and the early period of his manhood, having been abundantly exercised with those copious and operose studies, by which alone men in those days were conducted to academic fame, and learned eminence. He was lost to the cause of Genevan predestination, by his being sought after, on account of his talents, to become a champion for it.

The Low countries were far from being settled in religious opinions. There were divines, and pastors, and many civilians of great influence, who followed MELANCTHON's opinions, and those of the modern Lutherans; others, again, embraced the Sublapsarian scheme of SOHNIVS of Heidelberg, and many other Protestant divines; which was the sentiment also of CARDINAL BELLARMINE. On these points there had been allowed, previous to the time of ARMINIUS, much charitable liberty of opinion in Holland. This appears to have been trenched upon, and narrowed, just in proportion as the Genevan doctrine grew stronger and more prevalent, and brought with it its

almost uniform concomitants of bigotry and violence. On this subject BERTIUS, in his oration, observes,—

"Our churches formerly enjoyed the privilege (which is continued to this day in many places) of being always permitted to embrace any one of the several sentiments that have been published on this controversy, which has never yet been decided by the judgment of any ancient synod or council: they were also allowed to elect a teacher, that entertained sentiments similar to their own: and both these privileges they could exercise without giving offence to any person. As an instance of this, omitting all others, I may adduce DOCTOR JOHN HOLMANUS SECUNDUS, who, at the pressing instance and by the mature advice of profound divines, and particularly of their lordships the curators, received a call to this university, (after PEZELIUS, MOLLERUS, and some others had been in vain solicited to accept of it,) and publicly taught in the very place in which I am now standing; yet we all know that he had embraced the doctrine of HEMINGIUS respecting predestination, and was one of its warmest advocates."

The circumstance which led ARMINIUS to a careful examination of the arguments on both sides, was, his being requested to answer a Sublapsarian pamphlet, written against the notions of CALVIN and BEZA; and which the Calvinian party were very anxious to have confuted. He became "a convert to the very opinions he had been requested to combat and refute;" and then, pursuing his inquiries, with long and severe patience, into the whole controversy, he was led to "those opinions which he finally embraced, and held to the close of life;" and which, as to predestination, were the same as were "held and vindicated by the very learned MELANCTHON, NICHOLASS HERMINGIUS, and many other divines" of the reformation.

So far as the mind of ARMINIUS

was settled in the truth, he thought it his duty to avow it; and yet in the pulpit he appears most judiciously to have avoided the controversial mode and in expounding the word of God preferred giving his own view of its meaning, and supporting it by the requisite arguments, to combating directly those of others. The first public announcement of his change of views, on points usually agreed upon among Calvinists, was in his exposition of the seventh chapter of the Epistle to the Romans; where he openly taught and established this proposition:—

“ST. PAUL does not in this passage speak of himself, in reference to what he then was, neither does he allude to a man who is living under the grace of the gospel; but he personifies the character of one who was placed under the law, on whom the law of MOSES had discharged its office, in whom true contrition on account of sin had been effected by the aid of the holy SPIRIT, and who being experimentally convinced of the weakness of the law and its incompetency to procure salvation, was seeking a deliverer, and although such a person could not be called *regenerate*, yet he was in the very threshold of regeneration.”

The troubles and persecutions of ARMINIUS may be said to have commenced from this hour. A few, a very few Calvinists, indeed, have been found at different times who have, in this exposition, agreed with ARMINIUS, and with many older divines, up to the first ages, whom ARMINIUS followed; but generally, wo to the man among them, who has ever doubted that *right godly, wholesome, and comfortable doctrine*, that a *regenerate* chosen vessel is nevertheless “*car-nal, sold under sin;*” and that, though “*with the mind* he serves the law of God,” yet that it is no prejudice to his regenerate character, that “*with the flesh*” he should

still “*serve the law of sin.*” In later times, poor SMITH, the author of “*The Carnal Man’s Character,*” moved the wrathful orthodoxy of all Scotland against him, because, good Calvinist even as he remained on the subject of the decrees, he disturbed the comfort of the elect, by proving that ST. PAUL’s supposed believer, in this chapter, was in reality a carnal man; and that, had he possessed saving faith, he would have had dominion over sin, and not remained its slave. This, it seems, has all along been a tender point; for although ARMINIUS defended himself against his accusers, who wished to find a real heresy in his sentiments, and silenced them by his appeals to Scripture and antiquity, yet his exposition of the seventh of Romans was that great doctrinal offence which appears to have rankled for years in the morose and embittered mind of GOMARUS, who long afterwards exerted himself to the utmost to obstruct his elevation to the professor’s chair at Leyden, and urged this as the proof of his heretical pravity. The downright rancour with which the doctrine of a believer’s deliverance from sin has often been assailed by people of this school, and which is not without frequent examples in the present day, is a curious fact in the history of theological opinions.

ARMINIUS was soon called to make a farther disclosure of his sentiments, in his exposition of the ninth chapter of the Epistle to the Romans; but amidst all the discussions which were excited, he appears to have been an example of great temper, meekness, and charity; and not merely an able expounder of God’s word, but a pastor of exemplary diligence, fidelity, and sympathy. To the Calvinistic party he was, however, sufficiently

obnoxious ; and but for the weight of his talents, his power in disputation, and, above all, the character which he had established with the leading men of the state, he would have suffered personally, what so many of his followers shortly after his death were called to suffer, for the like testimony to the universal love of God in CHRIST to his fallen creatures. To his introduction to the theological chair at Leyden, the Calvinists, with GOMARUS at their head, made a violent but fruitless opposition. The victory was, indeed, most honourable to the character and reputation of ARMINIUS. He was bound not to leave the service of the church in Amsterdam, without consent of the senate. This was with great difficulty obtained.

"Various," says BERTIUS, "were the public deliberations at this juncture ; and nothing that could be done, was left unattempted. The most noble DOUSA and D. NEOSTADIUS, two of the curators of our university, with that most honourable man NICHOLAS ZEYSTIUS, the syndic of our city, proceeded in the public name to Amsterdam. To this commission were also appointed at the same time, by the most illustrious the Prince of Orange, JOHN Uiten-bogardt, minister of the church at the Hague, and NICHOLAS CROMHOUTIUS, of the supreme court. All these great men tried by various means to prevail with the discreet and wise senate of that city, and with the presbytery of ministers and elders, and incite them to a compliance with the public wishes. It was at length with the utmost difficulty obtained, after great assiduity, many entreaties, and at the intercession of the most illustrious prince himself, that ARMINIUS should have leave to depart, and to perform the important services which this university demanded from a professor of divinity."

ARMINIUS had right views of the duties of a theological professor, and of the only safe and truly satisfactory method in which sa-

cred science can be studied,—by the examination of the sacred Scriptures, in the first place, as the fountain of truth ; and the study of biblical literature, as necessary to their true exposition. To the testimony of BERTIUS on this particular MR. NICHOLS has added that of the younger BRANDT.

"His object was," says BERTIUS, "that the search for religion might be commenced in the Scriptures ;—not that religion which is contained in altercation and naked speculations, and is only calculated to feed their understandings ;—but that religion which breathes forth charity, which follows after the truth that is according to godliness, by which young men learn 'to flee youthful lusts,' and by which, after they have completely overcome the allurements of the flesh, they are taught to avoid 'the pollutions that are in the world,' and to do and suffer those things which distinguish a Christian from a heathen. He repeatedly inculcated on their minds that doctrine which our SAVIOUR has expressed in these words: 'Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.'"

The same character is given of his method of teaching divinity, by BRANDT:—

"But since, in this his entrance into office, he perceived with sufficient clearness, that the minds of the youthful students were involved in the intricacies of many useless speculations, he accounted it one of his first duties to retrench, as far as possible, the thorny questions and the immense mass of scholastic assertions, and to inculcate on his pupils that divine wisdom which, when sought for in its purest sources, the holy Scriptures, would alone be competent to render human life useful and happy. This was the grand object at which he aimed from his earliest entrance into the university, and to the accomplishment of which he endeavoured to direct both his public and private labours."

To us this is a circumstance which enhances in no small de-

gree, the judgment and piety of ARMINIUS. He could not but perceive, that Calvinism, and various other errors, had made their first approach, and still maintained themselves, by metaphysical subtleties; and that, although by similar subtleties they might be matched and refuted, yet the difficulty of conveying, and even expressing, a definite meaning, where things purely spiritual must necessarily be spoken of in language drawn from material and sensible sources, led as necessarily to endless disputations and divisions. No man, in his day, was better able to wield this kind of weapon, as occasionally his adversaries proved, when he was called to expose and refute their sophisms; but he seems to have felt, that conviction of the truth, when it is effected by the subtlety of reason, is infinitely inferior to that conviction which is produced by the direct testimony of God; and that it is a great part of the Christian's character to cultivate submission to the authority of the Scriptures, and to make his own faith, and that of others, to stand, not "in the wisdom of man, but in the power of God."

That this was the leading character of the teaching of this eminent professor, is evident from what remains of his academical labours; but he was not allowed to pursue this course undisturbed and undiverted. The students were in consequence involved in thorny disputations; and being marshalled at an early period of life in opposing parties, they imbibed an *esprit du corps*, to which the violence, and extremes of conduct and doctrine, on both sides, in subsequent years, are in no small degree to be attributed. GOMARUS was unhappily the senior theological professor; and his resistance to ARMI-

NIUS's appointment did not dispose him to the most friendly co-operation with him. He appears to have been also of a jealous and envious temperament, which the celebrity of ARMINIUS was not calculated to assuage; and probably through prejudice, and a dogmatical temper, was disposed to think the sentiments of ARMINIUS distant from his own on some vital points, as well as on the peculiarities of Calvinism. At all events, since this gruff professor of the Genevan theology openly contended, that unconditional election, and unprovoked reprobation, were to be placed among the *fundamentals* of religion, it was impossible that, in theology at least, Leyden should be distinguished by its harmony. The expositions of Scripture given by ARMINIUS, were watched, for the purpose of being excepted against, and his sentiments were often mischievously misrepresented. GOMARUS held a disputation on certain theses respecting predestination, in open opposition to the views on this subject which were then inculcated by ARMINIUS. These theses were in turn examined and refuted by ARMINIUS, among his own students; and the agitation produced in the university spread into the town, and through the provinces. The matters in dispute began to make their way even into the pulpits; and the heresies of ARMINIUS, dressed up in the odious garb of Pelagianism, began to alarm the good Calvinists every where for their faith, and the purity of one of their seats of learning. Of the discussions and troubles which followed, the reader will find ample information in the volume before us. Throughout the whole, the united firmness and meekness of this reproached man, appear in striking and instructive

aspects; and gave to him, and to the truths he defended, the greater weight and influence among the body of thinking and considerate men. So far from spurning, he courted every opportunity of explanation and discussion, and in his famous "Declaration of his opinions," before the states of Holland, he at once put all the calumnies of his enemies to flight, and left to the world, as MR. WESLEY has well observed, "as manly and rational a system of divinity, as any age or nation has produced."

Among other reproaches, ARMINIUS did not escape that of being a Papist; though he rightly thought, extensive as his charity was to all other denominations of Christians, that from that society in which all Christians who agree in fundamental doctrines ought to live in harmony and love, Papists were necessarily excluded, both by their idolatry and by their persecuting spirit. It is curious that this too was a long continued and popular slander on the founder of Methodism; and also, that, as in his day, the Genevan bigots of our own country, publicly consigned him to perdition. So in the case of ARMINIUS: his last sickness, which was very heavy and protracted, was ascribed to a divine penal visitation; and nothing but eternal fire was thought sufficient to expiate his crimes against Dutch orthodoxy, as interpreted by GOMARUS. So much do our spirits need to be watched and checked, and so thankful may we now be, that a bigotry so barbarous and savage, is, in our day, confined to few persons, who, neither as men nor ministers, have character or influence. In his last sufferings, however, ARMINIUS possessed his soul in eminent patience; and his end was peace.

"Worn down," says BERTIUS, "and fatigued with all this accumulation of maladies, ARMINIUS still preserved his usual firmness of mind and placidity of temper. During the whole of his indisposition, he abated nothing of his cheerful converse and pleasing manners; he continued to show his accustomed hilarity of countenance, and to manifest the same courteous and gentle disposition,—while he ceased not to approach to GOD with the most ardent prayers for himself and for the concord of the church of CHRIST. How frequent and how fervent were the ejaculations which he breathed forth to JESUS CHRIST his LORD, under the pressure of his multiplied pains and distempers! What heavenly joys did he promise to himself! With what persevering faith did he expect and long for the last day which he would be permitted to spend upon earth! If his brethren knelt down to prayer in his presence, and if he were prevented from uniting with them in devotion on account of the strong pains which at that instant assailed him, he often desired them to wait till he had recovered from the paroxysm and regained his composure, that he might with them discharge this solemn and fraternal duty."

To this BRANDT adds,—

"To those who stood around his death bed he frequently repeated the 20th and 21st verses of the thirteenth chapter of the Epistle to the Hebrews. ARMINIUS recited this passage of the sacred writer with such ardency of mind, and fervour of spirit, as fixed it ever afterwards deeply in the memory, and imprinted it on the mind, of the REV. BARTHOLOMEW PREVOST: a pupil worthy of such a master, and afterwards pastor of the Remonstrant church, at Amsterdam."

The above review will show, that Arminius himself, experienced as little mercy from his Calvinistic antagonists, as John Wesley and his followers have from the same *wise* and *humble* followers, who, so far from "stipulating terms of salvation for themselves," think that they are entitled to heaven without any terms at all, except such as were complied with for

them by God himself. No wonder that they are disposed to treat with such *injustice*, those heretics and reprobates, for whom they believe the *God of love* never had any *mercy*.

We do not know that Dr. Brownlee has ever made any attempt to draw us into a general union of Tract and Sunday school associations. But this we know, that those who hold, or have heretofore held, a similar language respecting our orthodoxy, and who are as strenuous supporters of unconditional decrees, and eternal reprobation, have not scrupled to invite us most cordially to amalgamate; and we were half inclined to listen to their invitations, until some recent events have opened our eyes, and put us on the look out;—and while under the influence of such a lulling anodyne as was perpetually administered, seemingly with-

out fee or reward, we had begun to dream of the “golden age” of universal “peace and good will” among the discordant sects and parties, and felt a sort of regret that we had ever put on the controversial sword. Whether this was but a delusive dream, produced partly by our predisposition to peace, and partly by the causes already hinted at, or whether it was a sober reality produced in our mind by the convictions of truth, time alone will decide. At present, we hope to be found at our post awake, keeping a watchful eye on those who are surrounding our camp, that our little army may not be taken by surprise, and either made tributary to others, and become “drawers of water and hewers of wood,” or scattered abroad to become victims to the beasts of the wilderness.

REVIEW.

Substance of the Semi-centennial Sermon, before the New-York Annual Conference, at its Session, May 1826. By the Rev. FREEBORN GARRETTSON, preached, and now published, by request of that body. 46 pp. 8vo. Published by N. Bangs and J. Emory, for the Methodist Episcopal Church. Price 25 cents.

(Continued from page 296.)

A member of the last general conference, remarked in one of his speeches on the floor of conference, that “Methodism is a creature of circumstances,”—meaning thereby, that in its growth, it had shaped its external features according as the various circumstances of place, time, and the state of society had required, while constantly aiming at the accomplishment of its grand design, namely, the salvation of a lost world. To prevent, however, the misapplication of such a remark, we should carefully distinguish between the mere *circumstances* of Methodism, and its *vital principles*.

In respect to the latter, the vital

principles of Methodism, they remain, and it is hoped, will ever remain, unalterably the same. They consist of those cardinal truths of divine revelation, on which Mr. Wesley founded all his proceedings, and with which he so boldly resisted, and finally overcame, all his adversaries. These principles are as unyielding as the Rock of Truth on which they rest, and, therefore can never bend to suit any incidental circumstance whatever. The principles to which allusion is made, are the great leading doctrines of God our Saviour; such as the existence and perfections of God, the fall and consequent depravity of man, the

proper and essential deity of Christ, general redemption through the blood of atonement, the agency of the Holy Spirit, to work in sinful man repentance, to enable him to believe in Jesus Christ for the salvation of his soul, justification by grace through faith in the atoning blood, sanctification, the necessity of perseverance in all holy obedience to the end of life, the everlasting happiness of the righteous after death, and misery of apostates and the finally impenitent. These are the eternal truths of God on which Methodism was first built, and on which it now rests, and we pray God it may ever rest, secure against all the winds and storms it may have to encounter.

By the *circumstances* of Methodism, we understand some of the means employed, and the manner of using them, as well as those prudential regulations which have from time to time been adopted, to develope and diffuse the above mentioned principles among mankind. We say *some* of those means, and the manner of using them, &c, —because as it regards others of them, such as preaching the gospel, and other duties prescribed in the holy Scriptures, they should be regarded as essential to the spread of vital godliness, and should be invariably used by all people professing to be Christians. In respect to some other things which are attached to Methodism, though not absolutely essential to its existence, they are considered as excellent helps to its growth and prosperity, and they have grown up with it out of those circumstances which have accompanied its extension, and contributed to its prosperity. Some of these we will notice.

When Mr. Wesley commenced his ministerial career, which has

eventuated in so much good to the human race, he was strongly attached to all the rites and forms of the church of England, of which he was a member and a presbyter. The idea of a separation from it, never entered his head, nor even of forming societies within its pale under a distinct government. This latter measure arose from circumstances over which he had no control. In consequence of the unkind treatment he received from most of his brethren, together with the beneficial effects of his astonishing labours in the ministry of reconciliation, he was in some sort compelled to resort to measures to which, under other circumstances, he would never have consented, because they would not have been necessary. With one object constantly in view, namely, the salvation of sinners from sin and its fatal consequences, and always armed with the same weapons, the cardinal truths of the gospel, Mr. Wesley adopted field preaching, admitted lay preachers, formed circuits, established class meetings, and love feasts, built chapels, and called conferences, and introduced a variety of prudential regulations for the government and well being of the whole body; and all this for the promotion of the great work of moral reformation which God had made him instrumental of setting forward; in doing which, he never swerved a hair's breadth from the great principles of truth with which he commenced, nor turned aside from the grand object of his mission, the salvation of the souls of men.

Under this shape Methodism was introduced into this country. The Methodist preachers who first came to America, had their minds deeply imbued with those vital

principles already mentioned as the foundation of the spiritual building they designed to erect, and with that discipline in their hands which recognised those peculiarities above enumerated; and thus, with the Bible in one hand, and Mr. Wesley's hymns and prudential regulations in the other, they went to their work, and God owned their labours. As in England, where Methodism was first planted, so in this country, it was considered only as a society, gathered either from "the high ways and hedges," or from other churches, claiming no church prerogatives, having none of the sacraments of Christianity as testimonial badges of distinction; but its simple object was, the awakening and converting of sinners, and gathering them into societies under Mr. Wesley's prudential regulations, and dividing them into classes, that "they might the more easily watch over one another in love." Their numbers at first were too small, and their assemblies too obscure, to excite much attention,—unless perhaps from some, the sneer of contempt,—and considered too heterodox by others, to be admitted to the communion of saints. Under these circumstances, confiding in the God of their strength, they unostentatiously pursued their own way, with their simple sling and stone, patiently enduring the haughty contempt of the giants of literature, and high church prerogatives, sometimes indeed trembling in view of the mighty army, who disdainfully saw their little encampments gradually extending in their front.

In this humble situation they might perhaps have remained to this day, marshalling their numbers under the simple standard first furnished by their leader, had not

a fortunate circumstance brought them and their leader into more public notice. The trumpet of defamation is often turned into a note of praise, and the very sword which is stretched forth with a design to kill an antagonist, only serves to open a vein by which a raging fever already begun, is prevented from prostrating its subject.

The American revolution forever separated this country from Great Britain. This event, which happened so contrary to the wish and expectation of those who drew the sword to quell the rebellion, was the means of removing the last scruple which flitted across the mind of the sagacious and conscientious Wesley, respecting providing the Methodist societies in America with all the ordinances of Christianity. For these privileges they had called for some time; and the barrier being now removed, the apostle of Methodism stepped into the track most evidently marked out for him by divine Providence, and adopted measures at once to gratify the desires of his American children, and to give the finishing touch to the edifice God had made him instrumental in erecting.

This eventful period of our history gave rise to many curious speculations. Those who contend for an uninterrupted succession of high episcopal jurisdiction from the apostles, impugn our ordination as surreptitious, and of course our administration of the ordinances as spurious, as being the illegitimate offspring of fanatical pride; while others, less strenuous on these points, allowing their formal validity, impute the motives which led to the organization of our church, to an ambitious and sectarian rivalry. To each of these a reply, satisfactory we apprehend to all

candid minds, might be given, were it considered essential to our present purpose; but it is not the object of the present article to vindicate those proceedings, nor to silence the clamours of those who find it much easier to *rail* than to *reason*, and more convenient to *assert* than to *substantiate*, to *contradict* facts than to *prove them false*, or to invalidate the inferences drawn from them. Our present purpose more especially is to show the truth of the proposition with which we commenced: namely, that the exterior form of Methodism has taken its shape from circumstances as they have developed themselves; and that under whatever modification this form has appeared, the vital principle has remained untouched; the main trunk lives and grows while the branches and leaves expand themselves, affording a delightful shade to the numerous children which are generated by its genial influence.

We brought down our remarks to the time when measures were adopted to raise the Methodist societies in these United States into a separate community, with all the rites and immunities of a Christian church. To this event, the discourse before us briefly directs our attention, interspersed with reflections of a personal nature, which seemed necessary to correct some mistakes which had been promulgated respecting the writer himself. These personal allusions will be excused by all those who recollect how intimately connected with the transactions of that day is the writer's own biography. We quote the following as illustrative of these remarks:—

"In the year 1784 the joyful news of peace saluted our ears; and in the autumn I had the pleasure of meeting

our European brethren at Dover, in Delaware. Dear Mr. Wesley had an eye for good on his American children, and availed himself of the earliest opportunity to send us Dr. Coke, Richard Whatcoat, and Thomas Vasey, clothed with ecclesiastical powers, to constitute the American Methodists an independent episcopal church. We sent out heralds, and summoned the preachers from every direction to meet in Baltimore; and this we called our *Christmas conference*; at which time the organization of our church took place. Many of our oldest preachers were ordained, and Mr. Asbury was set apart a joint superintendent with Dr. Coke; and their names so appeared on the minutes of conference, according to the order and appointment of Mr. Wesley.

"From this conference my lot was cast in Nova Scotia; and about the 10th of February, 1785, I landed in Halifax, accompanied by James Cromwell. After obtaining a small establishment in the city, I began to visit the towns, and to traverse the mountains and valleys, frequently on foot, with my knapsack at my back, up and down Indian paths in the wilderness, when it was not expedient to take a horse; and I had often to wade through morasses, half leg deep in mud and water, and frequently had to satisfy my hunger with a piece of bread and pork from my knapsack, to quench my thirst from a brook, and rest my weary limbs on the leaves of trees. This was indeed going forth weeping; but thanks be to God he compensated me for all my toil, for many precious souls were awakened and converted to God. John and James Mann, William Black, and another young preacher, united with us; we formed a little conference, and our hearts were sweetly joined. I expected to have remained only one year in this country, but I staid double that period, and my attachment was such, that the time did not seem to hang heavy on my hands. However, for certain reasons Mr. Wesley requested me to repair to the Baltimore conference; so I bid my friends farewell, leaving about five or six hundred in society, and when I came to the States I was happy to find the work prospering gloriously.

"The above mentioned conference began about the 10th of May. Dr.

Coke had just arrived from England, with directions of considerable importance from Mr. Wesley; which caused much agitation in our conference. The business was, Mr. Wesley had appointed R. Whatcoat and F. Garrettson to be consecrated for the superintendency; the former as joint superintendent with Mr. Asbury in the States; the latter to have charge of the societies in the British dominions in America. The fears arising in the minds of many of the members of this conference, lest Mr. Wesley should recall Mr. Asbury, was the cause of R. Whatcoat's appointment being rejected. Jesse Lee, in his *History of the Methodists*, has given a detail of this matter; but as it respects my case he was incorrect; and therefore I think it my duty to give a fair and candid statement of it in this place. My appointment was brought before the conference, and was unanimously sanctioned. Dr. Coke, as Mr. Wesley's delegate and representative, asked me if I would accept the appointment? I asked the liberty of deferring my answer until the next day. I think on the next day the doctor came to my room, and asked me if I had made up my mind to accept the appointment? I told him I had upon certain conditions. I observed to him, that I was willing to go on a tour, and visit those parts to which I was appointed, for one year, and if there was a cordiality in the appointment with those to whom I was sent to serve, I would return to the next conference, and receive ordination for the office of superintendent. His reply was, "I am perfectly satisfied;" and he gave me a recommendatory letter to the brethren in the West India Islands, &c. I had intended, as soon as conference rose, to pursue my voyage to the West India Islands; to visit Newfoundland and Nova Scotia, and in the spring to return. What transpired in the conference during my absence, I know not; but I was astonished when the appointments were read, to hear my name mentioned to preside in the peninsula. Among many agreeable things, which happened at this conference, there were some things very disagreeable. I am not worthy to class myself with such a great and good man as Dr. Coke. I knew his value; and at this conference we mingled the tears of joy and of sorrow; for the

rejection of Mr. Wesley's appointments, and the loss of his name from our minutes gave us great pain. After Dr. Coke returned to England, I received a letter from dear Mr. Wesley, in which he spoke his mind freely. Mr. Wesley was dissatisfied with three things; first, the rejection of his appointments; secondly, our substituting the word bishop for superintendent; and, thirdly, dropping his name from our minutes.

"I went to my appointment, in some sense, I may say with a sorrowful heart; but it was in a part of the country where I had spent many of my younger days in sowing the first seeds of Methodism; where I had suffered beating and imprisonment; but now all was peace and tranquillity, and we were now in more danger from the caresses of the people, than formerly from their stripes. I spent about twelve months in the peninsula, during which time I visited every circuit, and almost every congregation in it, and we had glorious times indeed; but I received a letter from Mr. Asbury, informing me that a suitable person must take my place, and I must go as soon as possible to Boston and its vicinity and begin to sow some good seed in New England. A suitable person presented, to whom I gave my place and as soon as possible I sat out, and came to New-York, where I found W. Hickson, a fine young man who was stationed there, at the point of death, and brother Dickins, the other stationed preacher in ill health. I was solicited to go no farther till after conference, but to stay and take charge of the society, which I consented to do."

Some have affected to doubt whether it was the intention of Mr. Wesley to create a third order* in

* By the term *order*, in this place, is not meant such an order in the ministry established by the express authority of God, as is *essential* to the existence of the Christian church. We believe, and we think that it is the sentiment of our church, that, allowing the primitive presbyters and bishops were the same, to them belonged the *right* of ordaining other ministers, a right originating from their office, and that there can be no valid ordinances without such an order of ministers, except in cases of necessity. But we do not believe there is the same necessity for the existence of another officer distinct from, and superior to, the order of presbyter.

the ministry of the Methodist church in America. This doubt is professedly founded in the circumstance, that Mr. Wesley was dissatisfied with Dr. Coke, and Mr. Asbury, for assuming the title of *bishop*, instead of continuing the appellation by which they were at first distinguished. Whatever propriety or impropriety there may have been in this substitution of the name *bishop* for *superintendent*, this circumstance is certainly of too trivial a nature to establish so important a conclusion, as would thrust at the purity of the motive of such men, so justly famed for wisdom and integrity, as were Dr. Coke and Mr. Francis Asbury. That Mr. Wesley was displeased at their substituting the one title for the other is admitted. But has it never occurred to those who express themselves so freely in reference to this subject, that his displeasure arose from the habit of early associating in his mind with a bishop, that sort of pomp and splendour which formed the exterior dignity of the episcopal office in England, and not against the simple and unaffected dignity by which the primitive bishops of the Christian church were distinguished? He seemed to think that the *name*—such is the power of early associations—almost necessarily con-

This latter may or may not be, as the peculiar circumstances of the church may dictate; and we think that such an officer in our church, which is missionary in its character, has a particular use, in giving a more energetic direction to the itinerating ministry; at the same time we think the church might exist and flourish, and its ordinances would be valid, even were no such order in existence. We furthermore think, that these were the views of Mr. Wesley, as they are the views all along maintained by us, and by our ministers generally. The authority possessed by our bishops is a delegated authority only; and may be modified, abridged, or increased, as the body from whom they derived it shall see proper, and that without any infringement upon their rights.

nected with it all those insignia of ecclesiastical pomp and parade, of the glittering trappings of nobility by which the spiritual lords of the English hierarchy are presented to the view of the public. All such things his soul abhorred as the offspring of pride, and as being incompatible with the plainness, the purity, and the simplicity of the primitive episcopacy.

Whether Mr. Wesley was right or wrong in those views—even if we allow that they arose from those infirmities of human nature, arising merely from early biases, from education, or from the habit of daily beholding the gross departure from primitive simplicity and purity in many of the high dignitaries of the church of England—matter of fact demonstrates that a third order, or an office superior to an ordinary presbyter in the ministry, was designated in that very instrument by which Dr. Coke was recommended to his American brethren, as a “proper person to preside over the flock of Christ.” And pray tell us, ye who are such sticklers for the use of a word, what is the difference whether a minister be called bishop, superintendent, presbyter or elder, president or evangelist, so long as his powers are defined, his proper official duties clearly prescribed, and his character identified so accurately that he may be recognised such as it was intended he should be? Is the *thing* itself in any way altered by the mere assumption of a *name*? Does the word *bishop* signify any thing more in the Methodist Episcopal church, than that of *superintendent*? Are not these words used even by ourselves as convertible terms, being indifferently used to designate the highest office in the church? Why then dispute about words?

It has been stated that an officer superior to an ordinary presbyter in the ministry, is recognised by the letter of ordination presented to Dr. Coke by Mr. Wesley. To make this clear to every reader, whether he has studied this subject or not, let it be remembered, that before Dr. Coke was set apart by Mr. Wesley, as a superintendent of the Methodist Episcopal church, he had been twice ordained by episcopal hands, first a deacon, and then an elder, and lastly by Mr. Wesley and other presbyters of the church of England, a superintendent, with instructions to proceed to America, and to erect the Methodist societies in this country into an episcopal church. Now even allowing that Mr. Wesley, in this particular, acted inconsistent with himself—which, indeed, does not so readily appear—it is certain that Dr. Coke did not exceed his powers, nor in the least disappoint the expectations of Mr. Wesley, as is evident from the following copy of his letter of ordination:—

"To all to whom these presents shall come, John Wesley, late Fellow of Lincoln college in Oxford, presbyter of the church of England sendeth greeting.

"Whereas many of the people in the southern provinces of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's supper, according to the usage of the same church: and whereas there does not appear to be any other way of supplying them with ministers—

"Know all men, that I, *John Wesley*, think myself to be providentially called at this time to set apart some persons to the work of the ministry in America. And therefore under the protection of Almighty God, and with a single eye to his glory, I have this day set apart as a superintendent, by the imposition of my hands, and prayer,

(being assisted by other ordained ministers,) *Thomas Coke*, doctor of civil law, a presbyter of the church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of our Lord, one thousand, seven hundred and eighty-four. "JOHN WESLEY."

But we have proof of a still more unquestionable character. About the time that Dr. Coke took his departure for America, to execute his commission, Mr. Wesley had prepared a liturgy, by abridging the liturgy of the church of England, in which, in addition to the morning and evening service, the rules for the government of the societies, communion and baptismal services, &c, there are inserted forms of ordination for deacons, elders, and superintendents, all distinct, and peculiar to each order of ministers. This was prepared under his own hand in 1784, and printed in London in 1786, at his own press, and recommended by him as the morning Sunday service, and to be the future forms of consecration for the Methodist Episcopal church in America. The general minutes, which are printed and bound up in this book, are called the "Constitution of the Methodist Episcopal church in America." As a farther corroboration of our views on this subject, we insert the following copy of the credentials which were given to Mr. Asbury by Dr. Coke, after the consecration of the former, at the time of the organization of our church:—

"*Know all men by these presents,* That I, *Thomas Coke*, doctor of civil law; late of *Jesus college*, in the university of Oxford, presbyter of the church of England, and superintendent of the

Methodist Episcopal church in America; under the protection of Almighty God, and with a single eye to his glory; by the imposition of my hands, and prayer, (being assisted by two ordained elders,) did on the twenty-fifth day of this month, December, set apart Francis Asbury for the office of a deacon in the aforesaid Methodist Episcopal church. And also on the twenty-sixth day of the said month, did by the imposition of my hands, and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of elder in the said Methodist Episcopal church. And on this twenty-seventh day of the said month, being the day of the date hereof, have, by the imposition of my hands, and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of a superintendent in the said Methodist Episcopal church, a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal this 27th day of December, in the year of our Lord 1784.

"THOMAS COKE."

Now, with all this mass of testimony before us, it seems preposterous for any one to assert that it was contrary to the intention of Mr. Wesley to have a third order in the ministry of the Methodist Episcopal church. That he did not design to call this order of ministers *bishops*, is freely admitted. And it is also admitted, that he did not consider such an order *essential* to the existence of a Christian church; because he tells us expressly in a number of places, that he believed that, according to the scriptural use of those terms, a bishop and a presbyter were iden-

tified as to order; and that therefore they, the body of presbyters, had the right of ordination, as well as all other matters pertaining to the government of the church; but not supposing that all church rights and ceremonies are *prescribed* in the sacred Scriptures, but were left to the discretion of the church itself, he felt himself at liberty to adopt that mode which he believed would best promote, in the present state of human society, the great ends of human redemption. This we believe to be a fair state of the case, and therefore, those who simply search for the truth of this matter, may find it here, without resorting to any forced construction, either as to the meaning of terms, or the views and conduct of Mr. Wesley.*

* After the above was written, but before it went to press, the "History and Mystery of Methodist Episcopacy," fell into our hand, written by the Rev. Alexander McKaine, of Baltimore, in which we find all those objections stated, which are anticipated in the above. We will only observe for the present, that our views, instead of being altered by reading this strange production, are more and more confirmed. It is possible, as Mr. McKaine's book may circulate among those who have not the means of detecting its errors, an answer may be given to it at some future period. In the mean time, we beg leave to say, that we are informed there are those now living who are able to correct some of his mistakes, from manuscript minutes taken at the time of some of the proceedings to which allusion has been made by Mr. McKaine. If this be correct, we hope they may be exhibited to the public in some form that may put them within the reach of the friends of those eminent men of God, Dr. Coke and Mr. Asbury, who can no longer speak for themselves, and whose characters lie bleeding under the pen of our mysterious historian.

(To be continued.)

SACRED CRITICISM.

TITTMAN'S COMMENTARY ON CHAPTER I. OF JOHN.

(Continued from page 256.)

ALTHOUGH in every case the chief place, and should be principally sought for, since no interpret-

ation can be solid which does not accord with it; yet in many instances, and especially in allegorical passages, it is not of itself sufficient, since the same word may be employed in different senses, and explained in various ways. Of this, we have an example in this very term *light*. It includes the idea of knowledge, and of holiness, and of felicity also. We must, therefore, make further inquiry, and appeal to the connection of the discourse and to history. If now we inspect all those passages in which the name $\phi\omega\varsigma$, *light*, is given to our Lord, we shall be compelled by the context to understand by this name, not only the publisher, but also the procurer of salvation. For it appears that the Messiah was promised in the Old Testament, under the name $\alpha\omicron\rho$, *light*, Isaiah lx, 1. This passage has indeed been referred by some interpreters to the period of the Hebrew commonwealth, succeeding the return from the Babylonish captivity, and has been supposed to promise a restoration of its ruined temple, public worship, and outward prosperity. But the republic never attained to so illustrious and splendid a condition as is here described. We are aware that in the prophetic parts of Scripture, great allowance must be made for the warm and excited imagination of the writer, which clothes his ideas in glowing and often hyperbolical language; but this prediction could not with truth have been delivered by Isaiah with reference to the period immediately subsequent to the captivity. It must, therefore, without hesitation, be referred to the times of the Messiah. For throughout the chapter, a scene of prosperity is described, such as was never witnessed by the people of Judea, after their return from Babylon.—

The felicity predicted, was indeed to be first bestowed upon the Jews; but the kings and princes of other lands, all nations, the people of all regions of the earth, were to come and participate in its enjoyment.—

Further: a Saviour and avenger of the people, who should turn away perverseness from Israel, is predicted in the chapter immediately before, liv, 20. This place is interpreted expressly of Christ, by Paul, who, in Rom. xi, 14, has quoted it for the purpose of showing that the period would arrive when many of the Jews would embrace the salvation they had hitherto rejected. Finally, in the following chapter, lxi, is recorded another prophecy, which the Lord has interpreted of himself, Luke iv, 18. The subject of the discourse, then, is unquestionably Christ. But throughout the passage he is described as the giver of the highest felicity. He is distinguished by the same appellation in chapter viii, 1, compared with Matt. iv, 16; but then, as likewise in chap. xi, 1, 16, he is described as Prince of Peace, and Author of the golden age. In chap. xlix, 4, the words *light* and *salvation*, are used as if they were nearly synonymous terms. To this it must be added, that to use the word *light*, in the sense of felicity, is the prevailing custom of Isaiah. See chap. xlv, 7, where *light* and darkness are set in opposition; and for them are substituted the synonymous words, *peace* and *evil*, chap. xlviii, 18, lix, 9, and many others. If we consult the general history of the church, it appears the Messiah, in the Old Testament, was promised rather as a Saviour than teacher. Hence we conclude, that by the word *light*, when used in reference to Christ, is intended the author of

human salvation. In the New Testament this name is first given him by Simeon, Luke ii, 32. Here he is called a light to lighten the Gentiles; that is, as we read in verse 30, salvation, the author of salvation, to be revealed also to the Gentiles. Then, our Lord has three times ascribed this name to himself, in the Gospel of John, chap. viii, 12, ix, 5, and xii, 44. The sense of the first of these places is doubtless this: "*I am the author of salvation*;" as if he had said, "*I am the Saviour of the world*; he that followeth me, shall be saved from misery and made perfectly happy." This most delightful passage is closely connected (especially if the account of the adulterous woman, chap. viii, 1, 2, is, as the most learned men suppose, not genuine,) with the discourse related in the former chapter, particularly with verses 37, 38, and 39; where our Lord spoke of himself as the author of felicity, in such a manner as to induce many of his hearers to profess him as the Messiah. In chap. ix, 5, where he used these words, "*As long as I am in the world, I am the light of the world*," the mind of our Lord was doubtless this: *As long as I continue to dwell upon the earth, I desire to promote the welfare of men*. He does not speak of the light of instruction; for he was not employed, when he uttered these words, in teaching, but in the benevolent work of giving sight to the blind. In the last chapter quoted above, he was exhorting his hearers to faith. He desired them to believe, not merely in a teacher, but in the author of salvation, for such he there describes himself to be. Finally, John has used this appellation in the passage under consideration. But in whatever sense our Lord has call-

ed himself the light of the world, in the same sense must John also be supposed to have done it. Of this, we have moreover the following proofs: In the first place, he has added to the word *light*, the word *life*. The latter expresses the cause, the former the effect; by the one is denoted the power of bestowing happiness, by the other this happiness itself. Then, in verse 8, he has said of John the Baptist, *he was not that light*. Although John the Baptist was a teacher, yet he was not and could not be called *that light*: this therefore was something greater, and far more illustrious. Finally, in this whole gospel, John has neither described, nor designed to describe our Lord as a mere teacher, but as the sole procurer of our salvation. Therefore the design of the evangelist, and the scope of the whole book, require that signification which we have given to the word.

But it is not in one respect only, that our Lord may be properly denominated the author of salvation. For such he *was* in regard to his death, by which he *purchased*,—and such he *was*, is now, and for ever will be, in regard to his omnipotence, by which he *confers*, freedom from eternal perdition, and the possession of everlasting happiness: and, finally, such he *was, is, and will be*, in regard to his doctrine, by which he rescues from the most oppressive evils of ignorance, unbelief, vice, and misery; and not only makes known salvation, and the way to attain it, but actually imparts saving knowledge, faith, holiness, and felicity. And in this last sense especially, is he called the light of the world; since he rescues men from the grossest ignorance, incredulity, and vice; and thus from what is of necessity

connected with them, the lowest perdition; and teaches them a knowledge of their nature, and future destiny, of God, and the Messiah, as true, certain, and clear, as in the present state of their existence is possible—at least far more sure, clear, and delightful, than they had before, or could ever have had without him—and from knowledge, leads them to faith and holiness; and finally, to what is inseparable from these, happiness in this world and in that which is to come. This our Lord has done, first indeed by his doctrine, which possesses a power divine, not only to instruct, but to reform, change, console, and rejoice the heart. He has also done it by his life, and by his death itself; for in no light so glorious as this, has God, and the benevolence of his nature, and his paternal love for men; or the Redeemer, and his most mighty and saving work, or the dignity of man, and the certainty of a future life, ever been seen. He has done it by the example, both of his holiness, which has given new beauty and efficacy to his doctrine, and of his sufferings and the glory that should follow; which are the pledge and pattern of our own, Rom. viii, 17, 29; Tim. ii, 2. And finally, he teaches, by sending the Holy Spirit to his apostles, instituting the sacraments of baptism and the Lord's supper, the ministry of the church, public worship, and other exercises of faith and piety, which are most efficacious means, on the one hand, of extirpating from our world, ignorance, infidelity, ungodliness, and misery; and on the other, of promoting, extending, and establishing among men, knowledge, faith, virtue, and consequently the truest felicity. Thus widely does the signification of the words τοῦ φωτός τοῦ κόσμου, *the light*

of the world, extend. Their primary import is that of happiness, to which Christ conducts us, by his doctrine indeed, but not, as we have seen, by his doctrine alone. There is a difference, therefore, between the terms ζῶν and φῶς, *life* and *light*. The former indicates a cause, the latter an effect; the one expresses the power of conferring salvation, the other the salvation itself. *Life* relates to all things that live; *light*, particularly to men. The sense of the passage is this: *In Him there is life giving energy; or, he is possessed of the power of imparting life to all things, and this power he uses chiefly in bestowing salvation upon man.* The word *darkness*, the opposite of *light*, may be shown in the same way to signify, not only ignorance and depravity, but also their inevitable consequences, misery and destruction. Hence it is manifest, that *darkness* denotes men who were wretched, because estranged from knowledge, faith, holiness, and felicity, and deeply sunk in ignorance, idolatry, unbelief, and vice. The phrase—and the light shineth in darkness—teaches that this salvation was announced to miserable mortals, that they might know God and Jesus Christ whom he hath sent, the author and giver of life, and through him be made partakers of eternal felicity. *But the darkness comprehended it not;* these miserable beings refused this salvation; they would not even understand, much less embrace it. These words were first and chiefly spoken of the Jews; but they may also be applied to the Gentiles, and are descriptive of the universal corruption of the world. Hence it is easy to perceive, that there is no occasion to resort to the conjecture, that the words *life* and *light* were used by this evangelist

on account of the *Gnostics* and *Cerinthians*; or even, as some recent interpreters suppose with reference to the followers of John the Baptist, who, as they assert were accustomed to employ them. For, if we are not deceived, they are without question derived from the established usage of the Hebrews, but more especially from the discourses of our Lord, in which, as appears from this gospel, they were in constant use, and, as it were classical terms.

In two ways, then, in the passage before us, does John exhibit the divine glory of the promised Saviour: for, first, by the words, *in him was life*, he ascribes to him creating power, which pertains to God alone; and, secondly, when he adds, *and the life was the light of men*, he ascribes to him the power of bestowing blessings, especially upon men, and professes him to be the sole author of human life and felicity, because he has created mankind, and redeemed them from ruin and death, and confers upon those who believe, a spiritual and blessed life, arising from a knowledge of the truth, faith, and purity of motives and of conduct, and which, in the world to come, will be supremely happy and everlasting. But, that no one might be uncertain as to the person he had described, nor suspect that these illustrious things were spoken of John the Baptist, he subjoined the sixth and following verses: "There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the

world, and the world was made by him, and the world knew him not."

The mention of John the Baptist, in this place, should occasion no surprise; nor ought we to suppose that his followers constituted a peculiar sect, because it is asserted that not he, but another was the Messiah. For the authority of John, as clearly appears from what is related in the 19th verse, was so great, not only with his disciples, but also with the whole body of the people, and even with the Sanhedrim, that he was regarded either as Elias, or one of the prophets risen from the dead, or the Christ himself. This high estimation of John the Baptist, was common among the people, and by no means peculiar to his own disciples. Nor did the evangelist make mention of him in this place, in order to detract from his authority. His object was rather to exhibit the wisdom of God in sending him to bear testimony to the Messiah.—For he was sent, we are informed, *for a testimony, that he might bear witness of the light*; in other words, that he might instruct men concerning him, and preach, extol, and commend him to the people. The word *μαρτυρεῖν*, *to bear witness*, as also *μαρτυρίας*, *testimony*, signifies not only to *teach*, but also to prove by arguments, and in every way to confirm what is taught: see v. 32, 34; ch. iii, 26; ch. v, 33; ch. xvi, 26; ch. xiv, 26; ch. xviii, 27. It has this force in imitation of the Hebrew, and also in accordance with the usage of the classic writers of Greece. He was sent, therefore, for the commendation of the Saviour. For the term *light*, may be more perspicuously rendered by (to use the language of the schools) its concrete, viz: author of salvation, or, in one word, Saviour. The phrase, *the true*

light, may mean either the true Saviour, or the Saviour himself; and the word φωτίζειν, to enlighten, includes, according to the Hebrew usage, not only the idea of teaching, so as to be synonymous with διδάσκειν, to teach, but also that of imparting felicity. Hence arises this sense of the words: *he was willing and desirous to instruct, and not only by his doctrine, but also in many other ways, to bestow blessings upon all men.* The expression, *every man*, which may signify all men universally, or the whole race of men, not only Jews, but also Gentiles, affirms in opposition to the opinion of the Jews, that the Messiah and his salvation were not for them alone, but for all mankind. The following words, ἐρχομενον εἰς τὸν κόσμον, are by some referred to τὸ φῶς, so that τὸν ἐρχομενον εἰς τὸν κόσμον, stands in place of ἐληλυθεν εἰς τὸν κόσμον; but by others, to the immediately preceding τὸν ἀνθρώπον. The former method of interpretation is agreeable to the usage of the apostle in this gospel; see ch. iii, 19; xii, 46, &c; and the latter is discountenanced by the omission of the article τὸν before the word ἐρχομενον, which ought not to be the case, if it were to be connected with ἀνθρώπον; and also by the idiom of the Greek language, which affords no example of the use of the phrase ἐρχεσθαι εἰς τὸν κόσμον, to signify *to be born.* The

expression may, however, have been derived from the Jewish doctors, by whom the Hebrew phrase *to come into the world*, was sometimes employed, as the writers mentioned by Wolfius have shown.

The narration, therefore, proceeds in this manner: *He who is most surely the only Saviour, came into this world. He was the true light that cometh into the world.—* He came to the same world that had been of old created by him. He came not to a people with whom he held no intimate relation, but to a people especially his own, whom he had formed for himself; had separated from the rest of the human race by peculiar laws and institutions; to whom he had been promised by so many predictions of the prophets, and had been for so many ages the object of most ardent desire; a people, who heard him deliver his divine doctrine, and saw him perform his miraculous works: *he came unto his own.* For by the words *τα ἴδια*, *his own*, the world is not intended; but only the region where our Lord abode, his native land: nor by *τοὺς ἰδίους*, are men in general, his creatures, to be understood, but a peculiar people, viz: the Jews. But this nation, by whom he was expected, and most anxiously desired, nevertheless refused to receive him as the author of salvation.

(To be continued.)

ANECDOTE OF THE INQUISITION.

THE late admiral Pye, having been on a visit to Southampton, and the gentleman under whose roof he resided, having observed an unusual intimacy between him and his secretary, inquired into the degree of their relationship, as he wished to pay him suitable attention. The admiral informed him

that they were not related, but their intimacy arose from a singular circumstance, which by his permission he would relate. The admiral said, when he was a captain, he was cruising in the Mediterranean. While on that station, he received a letter from shore, stating that the unhappy author of

The letter was an Englishman; that having been a voyage to Spain, he was enticed there to become a papist; that in process of time, he was made a member of the inquisition; and that he had witnessed the abominable wickedness and barbarity of the inquisitors. His heart recoiled at having embraced a religion so horribly cruel, and so repugnant to the nature of God; and he was stung with remorse to think, if his parents knew what and where he was, their hearts would break with grief; that he was resolved to escape, if he (the captain) would send a boat at such a time and place; but begged secrecy, since if his intentions were discovered, he would be immediately assassinated. The captain returned for answer, that he could not, with propriety, send a boat; but if he could devise any means to come on board, he would receive him as a British subject, and protect him. He did so; but being missed, there was raised a hue and cry, and he was followed to the ship.

A holy inquisitor demanded him, but was refused. Another in the name of "His holiness the pope," claimed him, but the captain did not know him, or any other master, but his sovereign, king George. At length a third holy brother approached. The young man recognised him at a distance, and in terror ran to the captain, entreating him not to be deceived by him, for he was the most false, wicked and cruel monster in all the inquisition. He was introduced, the young man being present; and to obtain his object, began with the bitterest accusations against him. Then he returned to the most fulsome flatteries of the captain, and finally offered him a sum of money to resign him. The captain treated him with apparent attention; and

said his offers were very handsome, and if what he affirmed was true, the person in question was unworthy of the English name, or his protection. The holy brother was elated. He thought his errand was accomplished. While drawing his purse string, the captain inquired what punishment would be inflicted on him? He replied, that was uncertain, but as his offences were atrocious, it was likely his punishment would be exemplary. The captain asked if he thought he would be burnt in a dry pan? He replied that must be determined by the holy inquisition, but that it was not improbable. The captain then ordered the great copper to be heated, but no water to be put in. All this while the young man stood trembling; his cheek resembled death; he looked to become an unhappy victim to avarice and superstition. The cook soon announced that the orders were executed. "Then I command you to take this fellow," pointing him to the *inquisitor*, "and fry him alive in the copper!" This unexpected command thunderstruck the holy father. Alarmed for himself he rose to be gone. The cook began to bundle him away. "Oh, good captain! good captain!" "I'll teach him to bribe a British commander to sacrifice the life of an Englishman to gratify a herd of bloody men." Down the holy inquisitor fell on his knees, offering him all his money, and promising never to return, if he would let him be gone. When the captain had sufficiently affrighted him, he dismissed him, warning him never to come again on such an errand. What must have been the reverse of feelings in the Englishman, to find himself thus happily delivered. He fell on his knees in a flood of tears before the captain, and pour-

ed out a thousand blessings upon his brave and noble deliverer.

"This," said the captain to the gentleman, "is the circumstance that began our acquaintance. I took him to be my servant; he served me from affection; mutual attachment ensued, and it has invariably subsisted, and increased to this day."

SINGULAR DILEMMA.

A curious accident befell M. Segur on presenting his credentials to Catharine the Great. "I at length, (says M. Segur,) obtained my audience, and was very near making a most awkward *debut*; I had, conformably to usage, given the vice chancellor the copy of the address which I was to deliver on reaching the imperial palace. The count de Copentzel, ambassador from Austria, came into the cabinet, where I waited the moment of being presented. His lively and animated conversation, engrossed my attention so completely, that when informed that the empress was about to receive me I found I had totally forgotten the address. It was in vain that I endeavoured to recollect it while crossing the apartments, when suddenly the door of that in which the empress

stood was thrown open. She was magnificently dressed, and standing with her hand placed on a column; her majestic air, the dignity of her appearance, her haughty glance, and somewhat theatrical attitude, striking me with surprise, tended still more to confuse my memory. Fortunately, instead of making useless efforts to recall it, I suddenly adopted the resolution of making an *extempore* speech, in which there were not perhaps two words of that which had been communicated to the empress, and for which she had prepared her reply. A slight degree of surprise was expressed on her features, but this did not prevent her from answering me at once, with no less grace than affability, by even adding some words that were personally flattering to me."

From the Wesleyan Methodist Magazine.

A FEW HONEST AND UNBIASSED SENTIMENTS WITH REGARD TO THE WESLEYAN MISSIONARY SOCIETY.

It is a source of deep and unmingled regret to me, that I am necessarily prevented, by local situation and pastoral engagements, from attending this year, your various missionary meetings convened in April and May, which may be most emphatically regarded as hallowed and delightful seasons at which the feast of love is enjoyed, and a feeling of sublime pleasure, arising from the cultivation and prevalence of holy zeal and benevolent emotion, is cherished. I well and gratefully remember giving my attendance at your mis-

sionary anniversary last May, and the impression produced by the powerful eloquence, the enlightened and ardent piety, the disinterested and God-like philanthropy, which were then so beautifully displayed, will not soon or easily be obliterated, or indeed weakened. I do not desire to have removed from my remembrance, that glowing and most captivating spirit of benevolence and zeal, chastised and purified by the gospel of Jesus, which threw so attractive a charm, and so heavenly a radiance, around all your proceedings. It was at

once interesting and advantageous to be with you. The attention was not only arrested, the taste was not only gratified, the understanding was not only enlarged, by the exhibition of powerful and commanding talent; but the conscience was deeply impressed; the heart was sensibly improved; its feelings were enkindled,—its energies were aroused,—its moral sensibilities and enjoyments were heightened and refined,—its best principles were invigorated,—fire was given to its devotion,—ardour to its love,—power to its faith,—liveliness to its hope,—and a stimulus afforded, which threw life and energy into the plans concerted, the desires cherished, and the prayers preferred. One was surrounded by a holy atmosphere, which it was not merely pleasure, but almost existence to inhale. On these grounds, sir, and excited I hope by the best feelings, I have endeavoured, though in a desultory and hasty manner, to illustrate why it is, that I cultivate a deep seated and a growing attachment towards the Wesleyan Missionary Society, and feel the most exquisite enjoyment, in giving my attendance at its regular anniversaries of praise and love. There are three obvious and prominent reasons which induce me to love your missionary society, and to rejoice most heartily in the augmentation of its means and agents, and the increased splendour of its successes. The utmost *union* and *love* appear to pervade you *as a body*. There is a oneness of feeling, habit, purpose, and nature about you, which to me is deeply and resistlessly attractive. Union, with the Wesleyans, appears to be natural and indispensable. In concerting plans and prosecuting labours of beneficence and Christian zeal,

VOL. X. *August, 1827.*

you must think, resolve, live and act together. Your energies and resources are combined; your heart seems to be as the heart of one man. The principle by which you are governed, the prayers you present, the exertions you make, the object at the accomplishment of which you aim, all discover singleness of mind, and union of feeling. Your conduct and proceedings bring vividly to one's recollection, the fable of the bundle of sticks: you are indissolubly united, and thus, while the union is so close and the concentration of feeling so entire, your vigorous exertions will be most extensive and resistless in their influence, and most important in the effects of which they are productive. This union beautifully indicates the glowing attachment you cultivate towards each other, and it also convincingly shows that it not merely inspires love, is the natural result of love; but that it tends to give vigour to its efforts, and ardour, as well as elevation, to its desires. And these are the lovely feelings, which ought to characterize and distinguish the proceedings of every missionary society. Love should be its nurse,—union its support and strength,—and zeal, purified and governed by the gospel, its guide and incitement.

And then, sir, I love the Methodist Missionary Society, and experience peculiar pleasure in attending its anniversaries, in consequence of the friendly and affectionate feeling which is displayed towards members of other missionary institutions, whose title, external proceedings, and mode of discipline may be dissimilar, but whose spirit, object, prayer, is in perfect unison with your own. I have often been delighted, when attending the meetings of the Wesleyan Missionary Society, to find,

that the members of that society cherish a feeling of kindliness and cordiality, towards ministers of all denominations ; which is deserving of warm eulogy, and of universal imitation. The Independent is not overlooked : the Episcopalian is not excluded ; the Baptist is not disesteemed. All are welcomed with gratitude and joy ; and their unhesitating and glowing approval, their devout prayers, or pecuniary aid, are most gladly and heartily received. This is consistent,—this is beautiful in itself,—and most important in its results. Such a feeling harmonizes with the character we sustain ; the principles we possess and cultivate ; the privileges we enjoy ; the objects we feel desirous of securing ; and the glories we anticipate, as the children of God by faith in Christ Jesus. It is also lovely in itself. It imparts a grace and a beauty to the character and deportment, without which they would be deprived of a great moral attraction, and especially when viewed in connexion with any public and combined endeavours, for the extension of Immanuel's empire. And the cultivation of such a feeling is most advantageous in its results. It produces union ; it removes coldness and languor ; it quickens zeal and devotion ; and enables us to rejoice in the reflection, that the cause of *one* is that of *all* ; that we stand or fall together ; and that we do not wish to regard each other as spies, as enemies, as parties of which we ought to feel jealous ; but that we deem ourselves friends, sincere and lively in the expressions of good will,—fellow Christians, who mourn in common over the consummate ignorance and degradation of the species,—and brethren in Jesus, whose origin, relation, source of dependance, ground of hope, object of desire,

and exertion are the same ;—that we are “distinct as the billows, though one as the sea.”

Besides, sir, I feel cordially attached to the Wesleyan Missionary Society, for the zeal and energy discovered by its friends and supporters in the plans they form, and the operations they project and execute. There is life among them ; not the feebleness of languor and disease, nor the torpor of death, but the freshness and the energy of vigorous existence. They *wish* to do something, and they make a concentrated and most powerful effort. They dare to attempt great things, and the result is that great things are accomplished. Hand and heart are assiduously employed, so that Christ may be glorified, his empire be enlarged, and the number of his devoted subjects be considerably augmented. To such friends and brethren I bid “God speed.” May they preserve their union ; cherish that affectionate and liberal spirit, which is so beautiful and important ; maintain that energy of mind and endeavour, and that combined power of resources, which, by the blessing of heaven, will reduce the lofty and towering mountain to the level of a plain. Like the sun coming forth in his effulgence, and pouring his beauty and splendour over the face of creation, may this society diffuse its pure and lovely radiance ; and though, occasionally, it may be surrounded by a few clouds, these will not be sufficient to deface its beauty, or obscure its lustre. It will penetrate, burst through, and dissolve them all, and shine forth in its noon day and cloudless splendour. Such are the ardent wishes, the devout prayers, and the firm convictions, of an

INDEPENDENT COUNTRY MINISTER. !

March 29, 1827.

[We have reason to believe that the members and conductors of the Wesleyan Methodist Missionary Society entertain a widely different opinion of their own spirit and services from that which our anonymous correspondent has here expressed. We have nevertheless given publicity to his communication, (omitting some of the most eulogistic of his expressions,) for two

reasons: First, It affords an edifying example of that cordial affection which Christians of different denominations should cherish towards each other: and secondly, it exhibits a standard of excellence, at which the Methodist Missionary Society and every kindred institution, may advantageously aim.

EDIT.]

From the Wesleyan Methodist Magazine.

ZEAL IN THE CAUSE OF MISSIONS.

ATTENDING at the anniversary of the Juvenile Missionary Society, in the City-Road chapel, last evening, I was particularly pleased with a beautiful anecdote, related by one of the speakers, who was urging the necessity of earnestness in the service of God, and of working, "while it is called to day." I am induced to transcribe the substance of it from memory for insertion in your Magazine. For there it will meet the eye of many a devoted and laborious servant of God, and may operate as a delightful stimulus to increased zeal and activity in the great cause of missions, which is so eminently the cause of Jesus Christ. A young lady in Yorkshire, the speaker stated who was a collector for the missions, and distinguished by her unwearying labours in her work, although of somewhat delicate health, was one day, when on her errand of mercy, accosted by a female friend in the language of reproof for her unceasing exertions, at the hazard of her health, and at the expense of so many privations; observing,

"You will, I fear, injure your constitution, by thus incessantly going about to collect money for the missions; a work which, however good in itself, we are surely not required to pursue so much to our own disadvantage." The young lady, who had evidently imbibed much of the spirit of that gospel which she was so desirous to send to the heathen, silenced all farther expostulation by meekly replying, "I am truly obliged to you for the kind concern which you express for my poor frame; but, you must allow me to say, that, in this work I am a *living sacrifice*."

Surely the spirit which actuated this self denying and noble minded young lady, is worthy of imitation; and is an instructive and delightful comment upon these words of the apostle, which I could not help thinking it so finely illustrated: "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

PHILO-APOSTOLOS.

RELIGIOUS AND MISSIONARY INTELLIGENCE.

SUNDAY SCHOOL UNION OF THE METHODIST EPISCOPAL CHURCH.

THOSE of our readers who are in the habit of looking into the Christian Advocate and Journal, have learned that a society under the above title was formed in the city of New-York, on the 2nd of April last. Its consti-

tution and an address from the board of managers were published in the 33rd number of the Advocate and Journal.

It was thought that this measure would give general satisfaction to the

368 *Sunday School Union of the Methodist Episcopal Church.*

members and friends of our church, and greatly promote the cause of Sunday schools. In this we have not been disappointed. The institution has received the sanction of the Philadelphia, New-York, New-England, and Genesee conferences,—which are all that have been held since the formation of the society,—and is approved of by all our bishops.

Since its establishment, we have been officially notified of the following auxiliaries:—

Norfolk, Charleston, Thompson, Suffolk, Rowe, Bath, Oak Green, New-Haven, White Plains, Shepherdsburgh, Harrisburgh, Raleigh,

Newbern, Ancaster, (U. C.) Wesleyan of Carlisle, (Penn.) Marietta, Greenville, (N. C.) Louisville, (Ky.) Clarksburgh, Lansingburgh, Madison, (Ind.) Allen Town, Newburgh, Asbury of Baltimore, Wesleyan Female of do., Brooklyn, Bethany, Chatham, Mercersburgh, Mamaroneck. All the schools, male and female, in the city of New York, have come into union, and many new helpers in the good work have come forward.

The following is the constitution of the society, which we publish for the information of those of our friends who do not take the Advocate and Journal.

CONSTITUTION

Of the Sunday School Union of the Methodist Episcopal Church, adopted April 2, 1827.

ART. 1. The title of this association shall be, "The Sunday School Union of the Methodist Episcopal Church."

ART. 2. The objects of this society shall be, to promote the formation, and to concentrate the efforts, of sabbath schools connected with the congregations of the Methodist Episcopal church, and all others that may become auxiliary; to aid in the instruction of the rising generation, particularly in the knowledge of the Holy Scriptures, and in the service and worship of God.

ART. 3. The affairs of the society shall be conducted by a board, consisting of a president, five vice presidents, members of the Methodist Episcopal church, and twenty-four managers, lay members of said church, to be elected on the second Wednesday in June, at which time the anniversary shall be held. Each annual conference shall have the privilege of choosing a vice president from their own body, who, together with the presiding elder of the New-York district, the agents of the General Book Concern, and such ministers of the Methodist Episcopal church as may be stationed in the city of New-York, and also a corresponding and recording secretary, and a treasurer, elected from the board, or otherwise, at their discretion, shall be members of the board of managers.

ART. 4. At all meetings of the society, and of the board of managers, the president, or, in his absence, the first vice president on the list then present; or, in the absence of all the

vice presidents, a person chosen for that purpose shall preside.

ART. 5. The managers shall recommend to the agents of the General Book Concern, such books and tracts as they may judge proper and necessary to be published for Sunday schools, which shall always be furnished at the lowest rates. They shall also provide for visiting the schools in the city of New-York, and its vicinity, and supplying them with the necessary books and rewards. They shall fill all vacancies which occur in their own body during the year; make by laws for their own government; report their proceedings annually, at the meeting of the society, and adopt such other measures consistent with this constitution, and with the order and discipline of the Methodist Episcopal church, as they may judge conducive to the interests of the institution.

ART. 6. The annual meeting of the society shall be held in the city of New-York, on the second Wednesday in May, at which time reports from auxiliaries and schools attached to this union, shall be received.—Fifteen members shall form a quorum. Special meetings may be called by the president, or by either of the officers, upon the written request of five of the managers: of which in either case, due notice shall be given.

ART. 7. Officers of Sunday schools connected with this union, and ministers actively engaged in their promotion in any place, shall be entitled to attend the meetings of the board, and to give their opinion and counsel

on any subject under discussion, and to propose any measure for the consideration of the board.

ART. 8. All Sunday school associations connected with this union, shall have the sole management of their own internal affairs, in such manner as they may judge most expedient; appointing their own superintendents, visitors, and teachers; fixing their hours of instruction, selecting books for their schools and libraries, and in such other matters as may appertain to their respective schools.

ART. 9. The payment of one dollar annually, in advance, shall constitute a member of this society, and of ten dollars at any one time a member for

life. Superintendents, visitors, and teachers, in the city of New-York, actively engaged in Sunday schools connected with this union, shall also be considered members.

ART. 10. Sunday school associations paying three dollars or more into the funds of this institution, and sending a copy of their constitution, a list of their officers, and an annual report, shall be auxiliary, and be entitled to purchase books at the reduced prices.

ART. 11. This constitution shall not be altered but by a vote of two-thirds of the members present at a regular meeting of the society, upon the recommendation of the board of managers.

For the Methodist Magazine.

SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, WITH REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.

(Continued from page 312.)

No. 15.

See all the formidable sons of fire,
Eruptions, earthquakes, comets, lightnings, play
Their various engines; all at once discharge
Their blazing magazines; and take by storm
This poor terrestrial citadel of man.—Young.

Major Martin, having listened attentively to the warm exhortation by Mrs. Hinde for a considerable time, appeared to be rivetted to his seat. He now all of a sudden became convulsed and agitated, as though he was in an agony. Rising at last from his chair, he asked the doctor's eldest son to walk with him; and after stepping a few paces from the house, "John," said he, with great emotion, "I never had such feelings in all the days of my life! What your old mother said to me went through me like lightning." He expressed himself as experiencing great agony of soul; this afforded some relief to the doctor's son's mind, for he was apprehensive that the major, being a very choleric man, was angry and was in a violent passion. Having conversed a while as he walked, the major left his friend and made his way through the woods homeward, like Cowper's "stricken deer," with an arrow deeply "transfixed" not in his "side" but in his heart. What pen can write, or what tongue can express the deep sensations of a wounded soul? "*A wounded spirit who can bear?*"—Here is a subject well worthy our consideration. Here a man who had gloried in his strength and courage,

and would have conceived it a disgrace to take an insult, or to bear even a rebuke from any man, thus assailed by an elderly lady, is suddenly put to flight. But he could not fly from God. There is no doubt that on this occasion the major began to interpret his own dream: as he said that he had seen Mrs. H. and described her before her arrival in Kentucky; she appeared to him to be seated on an elevated and beautiful "mound," such as are common in the west; this "mound" was covered with grass, and studded with shrubbery and evergreens; that he tried to get her down and could not. This perhaps was his last assault upon her religion, and the last attempt to get her "notions" as he called it, out of her head! What a signal defeat!

But let us follow the major home. Here opens an interesting scene. His companion, Mrs. Martin, is among the most amiable of her sex;* raised in the Presbyterian order, she had a tender regard for sacred truth. On the return of her husband she saw deep distress pictured on his counte-

* This amiable woman possessed a degree of fortitude and patience that was truly astonishing. She is yet alive—never united to any church,—but ready and willing to minister to the necessities of all, her doors are open and her table is spread for all that love the Lord,—she makes no profession of religion, yet lives in the practice of Christian virtues.

nance; a gloom appeared to be resting upon his mind. The first inquiry appears to be for a Bible. Looking upon a shelf he lays hold of a few leaves of an old family Bible, which for a number of years he had been consuming as waste paper when he shaved himself! Who can conceive the agony of mind of one under those circumstances; for a man to be brought to look for help from the very *means*, which he himself for so many years had endeavoured to destroy. He now asks if there was a Bible in the house. Mrs. M. had kept secretly a small pocket Bible, which she handed to him. He retires to read and pray! He addresses letters to his old female friend, and asks advice; this was most cheerfully communicated by letter, and after about three weeks' sore conflict, and after passing through the most singular and extraordinary exercises of mind, God broke in with light and truth into his heart. Gracious heavens! what a change did this old gentleman now experience; he came through like another persecuting Saul of Tarsus. It was like an electric shock through the country. Religion at this time was at a low ebb, but few professors, and still fewer possessors. Infidelity was stealing abroad, darkness, spiritual darkness covered the land; but this extraordinary conversion produced a very general inquiry; the major, (for I write what I saw myself,) ran from house to house, tears streaming down his cheeks, his countenance sparkling with rays of glory now beaming from heaven upon his soul. His first visit was to the doctor and his wife. The writer heard a noise from the woods, and on looking in that direction, saw the major, as he was "running" out of the "wilderness," and "shouting," and "crying." Being then quite young, the writer ran and informed his parents that the major was coming in great *haste*, the result was soon anticipated. He sprang into the house, "shouted" and praised the Lord, they sang and prayed together, when our new convert again "flew" and went from one house to another, exhorting and warning the wicked with "cries and tears." Nor did he stop here; he visited the more populous towns, and became a terror to the wicked.* General T***, hearing

of the major's conversion, remarked that if he would himself inform him that such was the fact, that he would believe him, for he had great confidence in him. The major no sooner heard of this declaration than he mounted his horse, hastened to see his friend, and spent three days with the general, exhorting, singing and praying with him, assuring him in the most affecting manner that what he had experienced was indeed a truth from God. He demanded from the general a visit, who soon after called on the major, and such was the new convert's zeal, that he did not permit his guest to sleep one wink that night! Giving him a full demonstration of the truth of what he experienced; the general left him early in the morning deeply wounded, and soon after he embraced religion. The brother of this general T*** was the commander who fell at the battle of the Blue Licks.

The general united himself to the Presbyterian order, but long since died. The major vacillated for some time between the Methodist, and the Presbyterian, and the Freewill Baptist orders; a Presbyterian minister took up his boarding with him,—this answered no valuable purpose, the major being wealthy, it was thought by some that this step was taken to influence his mind; it had a contrary effect. The Methodist class was small, consisting of not more than six or seven members; the major however very justly concluding that as he "received Christ," he was bound "so to walk in him," joined this *little class*, when soon after a great and glorious revival commenced, and this little class increased to more than 100 members; and they built a church in 1801 or '2, named by Mr. M'Kendree, (now bishop) *Ebenezer*. This society still

deed zealously affected in a good cause,—he spared none, high or low,—the master and the slave were met on gospel grounds. On all occasions he reproved sin, and exhorted sinners by "night and day." Meeting a traveller in the dark, on one occasion, he accosted him as usual, and wished to know if he had religion; the reply being in the negative, he urged the necessity of it upon his unknown friend, and then asked his name; he proved to be the governor, (the writer's old friend governor Greenup.) The major then urged the subject still more warmly, and invited the governor home with him; but the governor wishing to see a friend then near at hand, politely declined.

* This extraordinary convert to the Christian faith, if I may call him so, was in-

flourishes, and the members are now building a large brick meeting house. The old major for almost thirty years has continued, like his two old friends, the doctor and wife, an extraordinary example of the wonderful display of gospel grace. The writer solicited the major to write for him his Christian experience, but received for answer, that his experience was attended with such extraordinary circumstances that people would not believe it, if it was given; therefore, he could not think that any good would result from publishing it—for it would appear incredible to the world.

Immediately after the major had joined the Methodists, the great camp meeting revivals commenced; in these meetings the doctor, his wife, and the major formed a *triade*,* and were found passing from meeting to meeting in the enjoyment of the great and glorious privileges of that day. This was a season of grace indeed! for frequently in the language of the artless poet,

"They went from house to house to pray,
And if they met one on the way,
'They' always had something to say
About the heavenly 'union.'"

Oh, blessed Lord, what a time was this! Taking a retrospective view of it, though at that † time a stranger to

* The doctor and the major were generally pointed out at the camp meetings as very singular men in their religious exercises. Happy themselves in the enjoyment of religion, they were zealously affected in so glorious a cause. They were generally found as if broken to the same yoke, both at hand; but the doctor's great trial and cross on such occasions, was to hear his name called from the stand, to be hurried away on some emergency. It was with great reluctance that he left the work to attend the most pressing call.

† It is with a trembling hand and humble confidence in the promises of God I hold on them, and say, I trust to *see* and *enjoy* such a season again! The times are propitious,

(To be continued.)

religion, my very soul exults. Bishop M'Kendree in a letter to his friend, Le Roy Cole, then in Virginia, used language like this:—Oh man! were you now here your very soul would rejoice, to see congregations assembled in the woods—to see the roads thronged with people going to and coming from meeting, among other objects and wonders that would astonish you, would be to know where so many people could come from. Oh my brother, you love the work, here is a work of God, and were you here your very soul would exult in sounding the gospel of our Redeemer to listening multitudes. Such was the true state of the case; having read this letter in Virginia, it made a deep impression upon my mind. I give the sense, if not the bishop's own peculiar words. Having in former numbers reviewed this period, I forbear making further remarks and reflections on the subject.

I could now fill this and another number with "anecdotes" and "interesting occurrences,"—this was not my design. Some may say—

"Vain wish! those days were never; airy dreams
Sat for the picture; and the poet's hand,
Imparting substance to an empty shade,
Impos'd a gay delirium for a truth."

Suppose we reply—and say,

"Grant it:—I still must envy them an age
That favour'd such a dream; in days like these
Impossible, when virtue is so sacred,
That to suppose a scene where she presides,
Is tramontane and humbles all belief.
Oh, no! We are more polished now."—*Cowper*.

THEOPHILUS ARMINIUS.

Newport, (Ky.) Feb. 11, 1827.

the buddings of a general revival of religion has once more appeared. Yes, glorious reality, and whilst I open this paper to write this note, souls are rejoicing through the town. The *high* and the *low* are bowing to the standard of King Jesus, and this day souls have stepped into his spiritual kingdom! Many houses are filled with his praises, and the work is spreading! Oh glory to God.—Feb. 26.

STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

SANDUSKY MISSION.

Extract of a letter from the Rev. Bishop M'Kendree to the Editors, dated Urbana, O., June 16, 1827.

Yours of May 31st, was received while we were at Sandusky. Your account of the Sunday school and tract affairs is gratifying. I recommend all our societies of this description to unite in our general union, and encourage the introduction of all such societies every where, but am sorry to find so little life in this part of our missionary work.

We reached New Lancaster in this state with a foundered horse. To continue our journey with him was improper. I could not obtain one to answer our purpose, either by purchase or for hire at that place. My mind was set upon visiting the mission, unless providentially prevented, which could not be determined without resorting to the last means. Nor was I willing to disappoint the expectations of those who were looking for me. Therefore on the 4th inst. I left the foundered horse and carriage in care of my kind and attentive friend Crist, borrowed a saddle and bridle, took Dr. Joshua Soule, Jr. with me, and set out on horseback for Sandusky. My infirmities rendered the undertaking doubtful, but it was necessary to satisfy my own mind. In the evening of the same day, arrived at Columbus, and met bro. J. B. Finley, according to previous arrangement. On Wednesday preached at Idleman's meeting house, and on Thursday, 7th, arrived at Sandusky, and found the mission family and school children in good health. The next morning brother Gilruth conducted us over the farm.

It is supposed they have about 130 acres under cultivation; 53 of which are in corn, 25 in wheat, and the balance in oats, flax, potatoes, and a variety of useful vegetables for the use of the family, all in good order and promising the husbandman an ample reward for his labour. In the afternoon we received visits from captain Cass, the agent, Mr. Lewis, and some of the Indians, and with the assistance of brother Finley attended to the examination of the schools, both male and female. Many of the children who were at school three years ago, have finished their education and retired, and their places are filled by another set of younger children, so that there were but few present whom I saw three years ago; but those who were at school then are now considerably advanced, and the young scholars are progressing as well as could be expected under existing circumstances. The mission has laboured under some inconveniences this year. In consequence of a very severe winter they suffered unusually. This suggested some improvements, but from want of funds, they have not been completed; however, two large stoves

have been purchased, and placed in the mission house. It is hoped that these in addition to the large fire places, will render them comfortable, and that they will still pursue their accustomed course of success.

On Saturday morning, Dr. Soule, accompanied by Capt. Cass, the agent, whose humane and kind attentions to the afflicted natives, deserves the warmest praise, and Mr. Walker, an interpreter, visited an Indian who had broken his thigh bone and two of his ribs, and was otherwise much injured, by being thrown from his horse, while in a state of intoxication. It has been ascertained that not more than 15 or 16 of the Wyandots are addicted to intemperance, and this unfortunate creature was of the number. Myself and brother Finley visited Capt. Cass, and some of the natives at the garrison and upon the return of the doctor, dined with Mr. Lewis in company with several of the chiefs of the nation, with whom we had a conversation preparatory to a general interview, which was appointed to be held on the following Tuesday.

On the Sabbath we preached to a large Indian congregation. Some white people from the settlements attended. Brother Finley spoke to great advantage. It had a powerful effect. The Indians old and young, especially the school children were much affected, and hung around him as their spiritual father, and particular friend. It was a good meeting, and I hope its beneficial effects to that people will neither be forgotten nor lost.

On Monday, accompanied by brother Finley, Dr. Soule, and an interpreter, visited six families of the natives, observed their farms, entered their houses, conversed freely on civil and religious matters, and dined with Menoncue, where we conversed with 10 or 12 of his acquaintances, principal men of the nation, and returned to the mission highly gratified with our visit. Their improvements are considerable, their houses comfortable, and their manners quite respectable.

On Tuesday, 12th, we had a very interesting and profitable interview, to ourselves, as also to the nation and school, with 20 principal men of the nation. All the chiefs of the nation, except one who still retains his heathenish practices, were present. All the natives who were officers of the

church were present. From these we obtained a very pleasing and encouraging account of the church—their moral conduct—the attention of the members to the duties of their respective stations as members of families, and of the church, from which their attainments in vital religion appear to great advantage.

From this council we obtained an account of the Wyandots, setting forth their heathen state, the introduction of the gospel among them, and its influence and effects on their civil, religious, and social character. They modestly alleged their want of qualification, as a reason for saying but little with respect to the school, yet spoke of its utility, and their future prospects resulting from it in a very pleasing manner. We had two interpreters, and pains were taken to obtain the correct ideas of the Indians. This document will be prepared and sent to you as soon as possible.

On Wednesday we visited 10 families, and dined at the house of John Hicks, in company with some of the chiefs, where we were handsomely entertained. In the afternoon took leave of the mission family, preached to the Indians, and bid them farewell. I have never seen more punctuality and faithfulness among preachers and leaders, than among these Indians.

For some years materials have been

collecting to bring this unfortunate people more fully to public view, which when connected with this official account from the Indians, may form outlines for the history of that people.

I understand Mr. Joseph Mitchell, with whose character I presume you are sufficiently acquainted, has obtained some information respecting these people, with an intention to publish it. As to the matter obtained by him, the use for which it is intended, or the authority by which he has proceeded, I know nothing at all. But I am confidently persuaded that the materials which he may have obtained, are destitute of any official sanction either of the Indian chiefs, or of the mission.

On the 14th, we left Sandusky, and on the 15th, arrived here, at least 60 miles. To me this has been a very fatiguing and somewhat afflicting journey; but the weather has been favourable, and I have been supported far beyond my expectation. I am much indebted to brother Finley and Dr. Soule, not only for their attention to my person, but for the use of their saddles and horses, which were far more pleasant than my own. By changing at pleasure and resting frequently, I have been supported, and trust no material injury will result from my laborious visit to the mission.

MOBILE MISSION.

Letter from the Rev. John E. Lambuth to the Rev. J. Emory, Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, dated Mobile, May 23, 1827.

DEAR BROTHER,—The time has arrived (according to previous direction) for me to make another communication to you relative to the affairs of this station. I can say of a truth that I wish the prospects would justify a more favourable account than I can give at this time; but thank the Lord that it is as well with us as it is. Since my last to you, there has been an addition of several members to our church, most of whom appear to have found the pardon of their sins through the Redeemer. Most of the members appear to be gaining some ground, and are punctual in attending their class meetings. There have been some difficulties among some of the members of society, which appeared for a time to threaten serious injury to the advancement of the good cause, and the peace and harmony of the

church. But after several fruitless attempts to bring it to an issue, we succeeded at last in bringing about an amicable adjustment of the matter.—The grand adversary of God and man has been assiduously employed in attempting to counteract the good effects that may have been produced by preaching, prayer, and class meetings, together with the circulation of Bibles and tracts, and the establishment of sabbath schools in this city. But I do most earnestly hope that he may be disappointed in his expectation. There is more to be feared from the enemy of souls, when he transforms himself into an angel of light, than when he appears in his own dark colours, because many may be deceived thereby, and leave the path of duty. The large congregations that attend the preaching of the word, and the serious atten-

tion manifested while at the house of God, have given me much encouragement, and led me to hope that much good would yet be seen, although it may be after many days. But the season of the year is approaching when the greater part of our citizens leave this for the north, or some other place, to spend the summer. Most of the members of our society have left the city in this way already, as have hundreds of others, so that our congregations are growing smaller daily. The frequent visitations of affliction and distress, particularly in the summer season, that are so well known to the citizens of this place, prevent their making any calculation to spend the

summer here. While the judgments of the Lord are abroad in the land, they should learn righteousness; but it is to be feared that good resolutions formed at those times, are like the morning cloud and the early dew—they soon pass away. The short stay that people generally make in this place, will militate very much against the permanent establishment of a religious society. May the Lord make bare his arm and overturn the kingdom of darkness, and save these people from the vortex of eternal wo, is my sincere prayer; and may truth flow down these streets like a river, and righteousness like an overwhelming flood

CHEROKEE MISSION.

Extract of a letter from the Rev. Wm. M'Mahon, presiding elder of the Huntsville district, Tennessee conference, dated Place of camp meeting, May 24, 1827.

I AM now holding my first camp meeting for the present season, and the prospect is truly encouraging. We are looking and praying for great and glorious times during our present campaign. We held twenty-two camp meetings on this district last year, and the same number the year before. I have literally lived one-third of my time in the woods during the last three or four years; and I humbly hope my poor exertions in this way have not been altogether in vain. In 1825, we had more than 1000 conversions at our camp meetings exclusively on this district; and during the same campaign we received 1131 souls into society on trial, a great many of whom are living members of Christ's church,

but some have fallen asleep in Christ and are gone to rest. Brothers Owen and Trott, from the Cherokee missions, are now with me, in good health and fine spirits. As to the prosperity of the good work in the nation, I have just read a letter from my dear and pious brother Fields, which gladdens and comforts my heart. God is with him of a truth: more than 100 members have been received on trial in the nation since our last annual conference. The old members generally stand fast, and are walking in the way of life. I have three camp meetings appointed in the nation this year. I had two among them last year, and have held camp and quarterly meetings in the nation during the last five years,

REVIVALS.

SINCE our last number went to press, accounts of revivals have continued to come in from different quarters, all of which are given in detail in the Christian Advocate and Journal. A short account of them we give below.

Norfolk District.—Extract of a letter from the Rev. J. D. Waller:—“Within the bounds of the Norfolk district, we have recently had three camp meetings: one near this place, another in the vicinity of Portsmouth, and the third in Isle of Wight county, Virginia. At the first of these, much good was accomplished. To the whole company of Christians it was a joyful visitation of grace; and to the sinner the day of salvation,—

for many experienced the glorious doctrine that Christ can forgive sins even on earth, and that ‘whosoever is born of God hath the witness in himself.’ One lady professed sanctification at this meeting. Oh that this doctrine were more generally taught and sought after among the Methodists of the present age! It is probable that the benefits of the benevolent labours of that occasion will not be seen until the day of eternity. From 15 to 20 persons professed the religion of the Lord Jesus Christ. About 80 whites and 25 coloured people were made the lively witnesses of the pardoning love of God at the meeting held near Portsmouth, Virginia. The

presence of Deity was signally manifested in the edification of believers, the conversion of penitents, and the awakening the careless to a sense of their danger. The word of life was preached in the power and demonstration of the Spirit. Among the ministry at this place, was seen a venerable patriarch of other days, (Dr. D. Hall,) whose life has been spent, from youth to gray hairs, in the arduous duties of a travelling preacher. By his counsel and labours the cause of Christianity was greatly promoted in this district 25 years ago, when he travelled it as presiding elder; but the late camp meeting afforded him an opportunity to preach to the posterity of the past generation, which he improved with much advantage to his hearers.

The sabbath after the close of the camp meeting, 50 persons joined the Methodist Episcopal church, in the neighbouring towns of Portsmouth and Norfolk, 42 having connected themselves with the church before the dismissal of the camp meeting. In the Isle of Wight, the congregation was large and fashionable. A remarkably decent attention was shown by all classes to the sacred engagements of the place. Much of the talent and intelligence of the surrounding country were assembled there; who manifested that respect for the ceremonies of religion which high minded virtue always shows to a conscientious multitude worshipping the Deity. We are happy to be authorized to say that 50 whites and 25 coloured persons professed to have experienced the justifying grace of God in Christ Jesus. We have never seen the influence of divine truth more permanently made, or extensively diffused through all ranks of so large an auditory, than during that meeting. Many left the place seeking Him of whom Moses in the law and the prophets did write. Others were powerfully affected, and significantly owned by their countenances, that there was a solemn reality in these things. The villages of Suffolk and Smithfield, each a few miles from the camp ground, have shared largely of this revival; several of their respective citizens have professed religion, and many others, particularly in the former place, are seeking the pearl of great price. We were delighted in Suffolk, to see from 30 to 40 persons approaching the altar, as

penitent seekers for life and salvation. This excitement has been progressing for several months, for the most part under the labours of our local brethren of that place and its vicinity.

Nunda Circuit.—The Rev. I. Co-sart gives an account of a very powerful work of grace in that circuit. After detailing some instances of the work in different parts, he says:—"In the town of Nunda, in a small and new settlement, where we have preached but a few times, at my last appointment, I formed a class of twenty members. Every house in the neighbourhood has been visited with the awakening or converting grace of God. May the Lord carry on the good work.

Letter from the Rev. A Goff, dated Columbus, Ohio, June 4, 1827:—"We have peace in general, and the Lord is reviving his work among us, and though we cannot boast of as great things as some of our brethren, we can say, 'The Lord is good, a strong hold in the day of trouble, and he knoweth them that put their trust in him.' And, thank heaven, numbers are turning to the Lord, and seeking his favour. We have had a gradual work all the year in different parts of the circuit, and I think the work in several places is increasing. We have received nearly one hundred on probation, the most of whom have found peace with God, through faith in the Lord Jesus Christ, and are rejoicing in the hope of the glory of God. Oh may the gracious work prosper more and more. Pray for us, your brethren in the wilderness and solitary places in the west, that we may at last meet our worthy brethren from the east, in the celestial temple, as pillars to go out no more.

Potsdam Circuit, N. Y.—Extract of a letter from the Rev. B. G. Pad-dock, dated May 30, 1827:—"The good work of the Lord has not yet wholly subsided. There are yet inquiring souls. Our conference year being closed, we now reckon as the fruits of the revival about four hundred and twenty, net increase, on Potsdam circuit, and a prospect of the addition of more in some places. Oh what a gracious work this has been. May all who love the Lord praise him for his goodness in bringing so many to a knowledge of his great salvation."

Fountain Head Circuit Ky.—The Rev. Fountain E. Petts, in a letter

376 *Death of the Rev. J. CREMER.—Time and Eternity.*

dated June 10, 1827, says,—“ More than a hundred accessions have been made to the church since Nov. last. Our God has carried on his work with and almost without means. The people have professed religion at meetings in the woods, and not unfrequently in family prayer.

OBITUARY.

DEATH OF THE REV. JOHN CREAMER.

John Creamer was born in Middletown, Conn., March 19, 1791. He was left an orphan at the age of ten years, having lost both father and mother. His opportunities of information were very limited; consequently he grew up ignorant of God, of himself, and the world. His pursuits and pleasures were altogether of an earthly nature until about the eighteenth year of his age, when it pleased Almighty God to arrest him in his course, and awaken him to a sense of his guilt and danger through the instrumentality of Wm. Requa, Esq., a pious class leader and exhorter, on Croton circuit. His convictions for sin were painful and pungent; but at length, God of his infinite mercy, for Christ's sake, pardoned his sins, and set his struggling soul at liberty. Two years after he removed to Newark, in the state of N. Jersey, where he resided until the year 1816, when he became an itinerant minister in the Philadelphia conference, and was appointed to Salem circuit.

Our brother Creamer was a man of deep piety and devotion to the cause of God. It seemed as if his whole soul was taken up with spiritual things. As a preacher, he was acceptable and useful, and he will long live in the recollections and affections of those among whom he laboured, and we have no doubt will have many stars in

his crown. He was a man of great affliction for several years previously to his death. The last appointment he filled was the Paterson station in East Jersey, in 1825. He attended the conference in Philadelphia, in the spring of 1826. During the session of the conference he preached his last sermon, at St. John's church in the Northern liberties. While preaching he was taken with an ague. He stayed that night with the Rev. L. Macombs, where he was kindly entertained. Next morning at his own request, being unable to walk, he was taken to his lodgings (at brother Mecasky's) in a carriage. His disorder was the pleurisy; he suffered much, but was patient and resigned to the will of God. His confidence was strong and unshaken; and he declared that he longed to depart and be with Christ which is far better. He continued to linger and suffer until the twenty-fifth of April, when his spirit took its flight to that rest that remains to the people of God. “The chamber where the good man meets his fate is privileged above the common walks of life, quite on the verge of heaven.” Our beloved brother has left a wife and two children to lament his loss; but we have no doubt our loss is his infinite gain. “Let me die the death of the righteous and let my last end be like his.”

POETRY.

For the Methodist Magazine.

TIME AND ETERNITY.

Why do the loveliest seasons fly?
No sooner seen, no longer known;
Why is the range of earth and sky,
Like us a transient vision gone?
'Tis *time*, with unmolested sway,
That sweeps those lovely scenes away.

Life, as a fine majestic oak,
Stretches its stately branches round,
Then bows beneath the fatal stroke,
And spreads its foliage on the ground;
Time with a rude remorseless sway,
Does sweep our feeble life away.

I saw the blooming sons of God,
Sustained by faith and reared by heaven;
I saw them spread their tents abroad,
And then from all those pleasures driven;
Relentless *time*, with ruthless sway,
Did sweep those blooming sons away.

I saw the earth, a charming scene,
With hills and vales resplendant drest;
With groves and fields in lovely green,
And flocks and herds with plenty blest;
But *time* with wanton, reckless sway,
Did sweep those beauteous scenes away.

I saw the glittering, rolling spheres,
Ranging the sky with cloudless light;
When in the lapse of wasting years,
They set in everlasting night:

'Twas *time* assumed such boundless sway,
And swept those radiant *orbs* away.

At length *old time* was pensive laid,
As low'ring o'er this wreck of things,
And feeble were the attempts he made
To spread again his pendent wings:
Eternal ages claimed the sway,
And swept *insatiate time* away.

I saw those mighty ruins all
Convulsive move, with dreadful throes,
I heard a voice impulsive call,
And a “new earth and heaven” rose:
'Twas *God*, who did his sceptre sway,
And introduced immortal day.

I saw the illustrious dead assume
Immortal life in realms divine;
I saw through ages yet to come,
Unfolding scenes of glory shine—
Where endless life obtains the sway,
And *time* and *death* are done away.

I saw unnumber'd millions dwell
In glorious climes of boundless love;
Where angels' anthems sweetly swell,
Respondent through the courts above—
Where pure delights in full display,
Extend through everlasting day.

J. RUSLING.

Newark, June, 1827.



Between the Boys.

*an Indian Chief of the Wyandot Tribe, & a licensed
Preacher of the Methodist Episcopal Church.*

